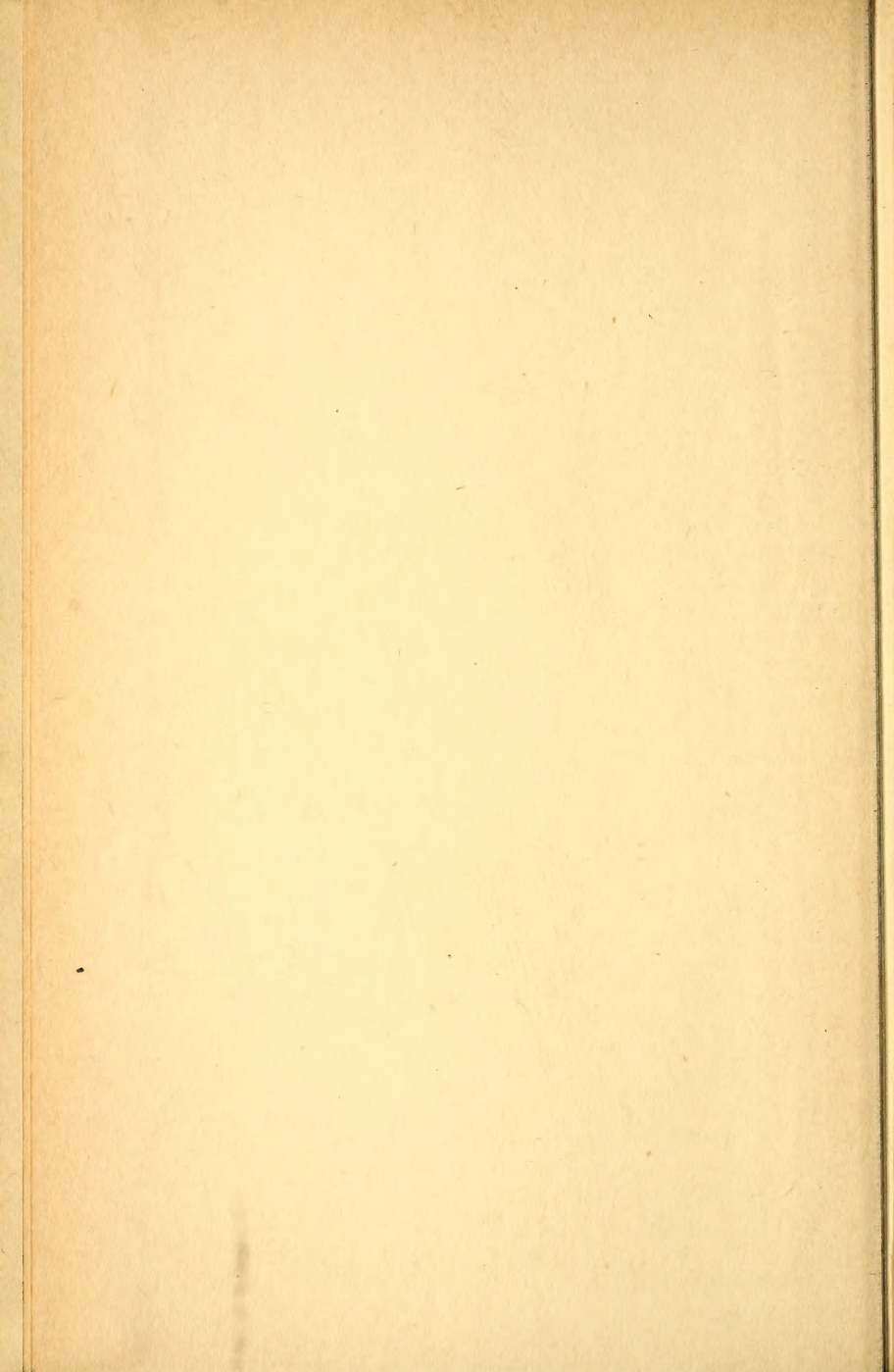


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A Distinctive "Plea" of the Disciples

A. C. Brooks, Frankfort, Ky.

The Brotherhood of the Disciples of Christ came into being to meet an urgent need. The mainspring of religion had run down. Denominational dogmatism and doctrinal bigotries were stifling the more liberal thinkers. These thinkers were beginning to seek outlets for their pent-up convictions and that outlet was found in a new movement that liberated itself from ecclesiastical boundaries within several large denominations such as the Presbyterian and Baptist. At Cane Ridge in Bourbon County, Kentucky, a group of people known as Presbyterians, taking the simple name of "Christian" had regular meetings in which union among Christians was emphasized. This group of Christians, taking the Bible as their only rule and practice, advocated Christian union before the Campbells came to America. According to Dr. A. W. Fortune's book, "The Disciples In Kentucky," the Cane Ridge log meetinghouse witnessed the first "plea" for Christian unity on the basis of the Bible alone in 1804. The messenger of unity and the man who subsequently contributed much to this growing ideal was Barton W. Stone.

Spirituality in the early part of the nineteenth century was at a low ebb. People were neglecting religion as they gave themselves to the task of forest clearing and home building. Mr. Stone sensed the need of reviving the spiritual life in the two communities where he served as pastor, Cane Ridge in Bourbon County and Concord in Nicholas County. A famous camp meeting in August 1801 brought thousands of people from various parts of Kentucky and even from Ohio. Several ministers participated simultaneously on the camp ground and people were

stirred into abnormal religious experiences. The revival spread throughout Kentucky with telling effect and stemmed the tide of an ascending infidelity and a dying religion. The "liberal" preaching in these revivals won many followers from the narrow Calvinistic doctrines. Divisions were further intensified as efforts to save the dying religious life were undertaken. Mr. Stone and his associates were deposed by the Washington Presbytery and they forthwith formed the Independent Stone Movement which became a strong movement for the unity of all followers of Christ with the Bible as the only rule of faith and practice. These "Christians" labored for the union of Christ's followers on the broadest possible basis and they had no thought of establishing a new party of believers. In an address to the Christian Church in Kentucky, Tennessee and Ohio, Barton W. Stone set forth their purpose as "the destruction of Partyism as the bane of Christianity." "We have publicly and sincerely professed the spirit of union with all Christians—we have neither made nor adopted any party creed, but have taken the Bible only as our standard—we have taken no party names by which to distinguish ourselves from others, but the general name *Christian*," said Mr. Stone. He insisted upon the fellowship of Christians and stated, "If we do not unite, let us be branded with the odious name, partyism." Many followers were recruited from the Presbyterian churches to this new note of union.

The same thing happened among the Baptist churches in Pennsylvania under the leadership of Thomas Campbell. Mr. Campbell withdrew from the Presbyterian church because of denominational restrictions and he proclaimed with zealous earnestness the union of Christians. His Declaration And Address published September 7, 1809 was a statement of method and procedure in the union of Christians. The Christian Association of Washington or-

ganized August 17, 1809 attempted to promote Christian union. Alexander Campbell came to America shortly after the publication of The Declaration And Address and dedicated his life to the promotion of this ideal of union as set forth by his father.

The merging of the Christians under Mr. Stone and the Disciples under the Campbells gave reality to the plea for union by these three great leaders in Pennsylvania and Kentucky. This union was perfected on the belief as set forth in the Life of John Smith that "God has but one people on the earth. He has given to them but one Book and therein exhorts and commands them to be one family. A union such as we plead for—a union of God's people on that one Book—must, then, be practicable. . . . While there is but one faith, there may be ten thousand opinions; and hence, if Christians are ever to be one, they must be one in faith, and not in opinion. . . . Let us, then, my brethren, be no longer Campbellites, or Stoneites, New Lights, or Old Lights or any kind of lights, but let us all come to the Bible and to the Bible alone, as the only Book in the world that can give us all the Light we need."

This ideal brought forth our Brotherhood of Disciples of Christ. Union has been our plea from our infancy. Its emphasis is our genius, our contribution to the progress of the Kingdom of God. Even though it may be charged by some that we have been a bad example of the thing we have preached, yet it must be admitted that we have contributed something to the realization of the prayer of Jesus that "they may be one."

There is little doubt that our forefathers dreamed of organic unity, a thing we now know is impossible, and even if possible, impracticable. Organic unity is not desirable, but Christian fellowship is imperative. It is imperative in a world like ours when nations are becoming so indissolubly connected economically, politically and socially. An early name-

less Christian wrote: "What the soul is to the body, the Christians are to the world. . . . Christians hold the world together." Christian fellowship is the one living link between the nations at war. Kenneth S. Latourette in "Towards a Christian Fellowship" states that "Quarrels between Christians are the chronic punctuation of the history of the churches." Increasingly we are coming to see the wisdom of these words. Christian fellowship does not depend upon an all-inclusive, world-wide organization, but upon a willingness to share the fruits of our common heritages and a determination to worship God to the best of our ability and to allow God to work through us in perfecting His plans and purposes. It is based upon friendship that acknowledges no barriers of race, creed or station.

We have made progress towards a World Christian Fellowship through the ecumenical movement. Disciples of Christ have been privileged to actively participate in this promising effort towards union. As a Brotherhood we should cooperate to a much larger degree with this world movement. It is in keeping with our history. It is another extensive effort to realize the dream of God. After all, union is God's dream. We are but His instruments to help further the dream. We have seen some progress in the realization of the dream and it is our high privilege as a Brotherhood to contribute to its further realization throughout the entire world by our liberal interpretation of the Scriptures and tolerant and cooperative attitude towards other bodies of believers within Christendom.

The Significance of the Missionary Spirit

Stephen J. Corey, Lexington, Ky.

It would be difficult to overestimate the need of the missionary spirit in our time. I feel that the following are some of the greatest reasons for its cultivation:

I. It is explicit in Christianity

There is nothing ambiguous about Missionary claims in both the teaching and nature of our religion. There would have been no Christianity without the missionary spirit in the past; there can be no vital Christianity without it in the future. The incentive to share with others, is inseparable from the acceptance of Christ and his teachings. Simple ethics and humane feeling would force any scientist to give to the whole world an assured remedy for infantile paralysis or cancer. He could not deny, withhold or refuse to make available to the race such a good. Far more so is the Christian under obligation to take what he believes to be the Supreme Good to those in need of it. The urge and determination to do that is the missionary spirit.

II. It is vital to our sense of mission

If the Disciples of Christ have a destiny in the world it can only be manifested in the missionary spirit of our people. Not simply the compulsion to strengthen a denomination, but the urge for our fellowship to have a worthy share in building the Kingdom of God on earth. Both the conviction that we have a mission to perform in the interpretation of Christianity and that we have an inescapable responsibility in giving the teachings of Christ to others, can only be made valid and fruitful through the missionary spirit.

III. *There is no substitute for it*

The missionary spirit is not only explicit in Christianity, it is likewise indispensable in the vital life of the church. To withhold it, stifle it, or refuse to cultivate, is to quench the Divine flame inherent in the message of Christ, take the prophetic edge from preaching and leave the church in the stultifying eddy of self-content. The missionary spirit has in it the driving power of a deep motive,—the motive which comes from the acceptance of the lordship of Christ over one's life. The Jerusalem Conference beautifully expressed it, "We cannot live without Christ; we cannot bear to think of others living without him; we cannot be content to live in a world which is unChrist-like; we cannot be idle while the longing of his heart for his brethren is unsatisfied." This spirit cannot be duplicated or replaced.

IV. *It stands the test of trying hours*

The real missionary spirit does not run from danger or hide from attack. Its genuineness is tested by evil times and its luster made brighter by dark days. The early Disciples had it and the flame of persecution sent its personal representative everywhere witnessing. The dispersed Chinese Christians have it today—it is their hope for the future. Nanking with three-fourths of its Christians leaving in the great migration, has had as many baptisms in two years as in fifty former years. Paul stayed at Ephesus during difficult days and justified his staying by the dangers surrounding him, "a great and effectual door is open to me *and there are many adversaries.*"

V. *The American Church is under mandate for it*

First, because of our dangerous spiritual situation with the strong undercurrents of secularism and worldliness. We are under the necessity of possess-

ing military passion in order to guarantee a vital and saving Christian faith in the homeland.

Second, because of our geographical location. We constitute a unique bridge connecting the populations of the world. To the east the raging continent of Europe, the blood of whose races flows in our veins. To the south of Europe the vast area of Africa, with twelve millions of that continent's people here among us. Immediately to the south of us, the twenty republics of Latin America with their sub-Roman religion and our new common interests and need of brotherliness. To the west the millions of Japan, China, and India. We are surrounded by a vast ocean of races for whom there is no promising future save through Christ and the redemptive love and good-will of which he is the premier advocate.

Third, because other evangelical nations are largely blacked out in this war and America alone has the freedom and an ability as yet unhampered by conflict. We constitute the great remaining bloc of Protestants with hands not yet fettered. Because of this we have a unique and compelling summons to expand the knowledge and principles of Christ which no nation hitherto has ever faced. The only way out for America and the world is the Jesus way and His way can be made manifest through the missionary spirit.

Pioneer Disciples in Alabama

Richard L. James, Birmingham, Ala.

Theoretically, the pioneer Disciples preacher in Alabama did not think of his task as that of calling Christians out of the fellowship of their churches but in reality this is what happened. He rather attempted to work through those whom he contacted in an effort to restore the church to the "Apostolic plan." They were to be the "leaven" in the congregation to leaven the whole. When this "leaven" began to work, difficulties were experienced. Charges of "Campbellism" were brought against them and they were dismissed. The result was the split in the church and another congregation of "the ancient order of things" formed.

The pioneer preachers in Alabama worked independently of organizations at first. The congregation and the preacher were the ultimate authority, beyond which none could appeal. If the congregation did not like the preacher, it got rid of him, and if the preacher disliked the people, he moved on to another place. In the local congregation there were elders, deacons and a church clerk. The elders looked after the spiritual welfare of the church. And I do mean just that. A glance through the minutes of the meetings of those days, such as are available, gives plenty of evidence that these elders took their jobs seriously. A wayward brother or sister was soon brought before the meeting and asked to correct his ways or charges were preferred against him and he was suspended from the church.

One who attempts to regain the accounts of the past soon learns to be very grateful for the men and women who took the job of church clerk seriously, for it is to them that we are so often indebted for the knowledge of the happenings in churches of the past.

The importance of religious periodicals as a unifying force in these early days must not be overlooked.

Until 1849, there was no national organization among the Disciples of Christ, and for many years after that, nothing effective in Alabama. The religious magazine, therefore, served as a bond of connection between the scattered congregations. The papers of Stone and Campbell were for many years the outstanding journals serving this function. In 1830, the *Millennial Harbinger* had twenty-five subscribers in the state, and the subscription list increased through the years of its existence. The magazine was sufficiently well known in this region in 1831, to warrant the Editor of the *Huntsville Democrat* quoting its articles at length and writing an editorial in which he expressed a very high regard for the views of Alexander Campbell.

A part of the procedure in winning converts to the movement in those early days was to have the prospective converts read the *Millennial Harbinger*, *The Christian Baptist*, or the *Christian Messenger*. The ideas spread through these mediums became the sermon material for many of the early preachers.

Early in the 1840's, however, three or four churches near each other started having conferences in which business of common concern was discussed and acted upon. In 1847, the Shady Grove, Rock Mills, Smyrna, and Rehoboath churches of East Alabama held such a conference and appointed "Brother Turner to preach in Pike and Fayette counties in Georgia and Tallapoosa County in Alabama," and "Brother Holiway" to preach in Benton and Paulden counties, Georgia.

Such meetings were frequent before the Civil War and several of them were being held at regular intervals. The war, however, disrupted progress for some time, but the tendency to organize continued, resulting in the formation of The Alabama Christian Missionary Co-Operation in 1886.

Some of the early preachers, as well as church members, opposed the conferences and "missionary

societies." Campbell's writings in the *Christian Baptist*, in which he had severely criticized missionary societies, were quoted as evidence against the acceptance of such "innovations." However, they continued to exist, and in 1849, when the American Christian Missionary Society was organized at Cincinnati with Alexander Campbell as president, Alexander Graham one of the leading preachers in Alabama was listed among the vice-presidents.

The fact that Campbell allowed himself to be elected to the presidency of the missionary society helped to offset the influence of his writings in the *Christian Baptist*. His opponents, never-the-less, insisted that such an action was a sign that Campbell's mental capacity was failing, and maintained that the Campbell of the *Christian Baptist* days was the real Campbell.

As for Alexander Graham, his influence throughout Alabama was a great factor in the formation of the "co-operation meetings" and finally the state society. Because he is an example of the excellent type of manhood and preacher of those early days, it may be worth noting a few incidents in his life.

Born in Sumner County, Tenn., November 29, 1811, Graham received an elementary education from the neighboring schools, paying part of his tuition by teaching. Under Dr. Ring of Gallatin, Tenn., he began the study of Greek and Latin. After teaching school for some time, he began preaching and became acquainted with the doctrines of "the reformers." In 1843 he left the Baptist church and became a member of the "restoration" movement. Shortly after, he moved to Alabama where he took up the study of law and was admitted to the bar. In Alabama, Graham helped James A. Butler publish *The Disciple*, the first paper of the movement in this state. T. W. Caskey wrote concerning Graham:

"... The most profound logician I ever heard, and yet as tender in his feelings as John, the

beloved disciple; a ripe scholar, and yet you might hear him preach for years and never learn from his preaching that he knew any other language than his mother tongue. With all his greatness, he was as unassuming as a child, as near a faultless a man as I ever knew."

Graham, in the meantime, had become quite a linguist in his own way. He read Greek, Latin and French with the greatest ease and had taught them several years. He was also able to read readily Hebrew, German, Italian and Spanish. He was still occupied with the study of Spanish at his untimely death in 1851.

I have taken the trouble to insert these items concerning Alexander Graham because they illustrate the point that these early "giants" were more than just "Bible Men." They were not just men of "one Book." They were cultured gentlemen, able to match their brains and refinement against the best that the old south produced and look none the worse for it. A dozen other of these leaders in Alabama could be named to illustrate the same point.

The type of work done in the meetings of the various churches soon gave a name to them. They came to be known as "co-operation meetings." The churches cooperated in conducting a revival meeting, or in the support of an evangelist. Later on these meetings came to be known simply as "Co-Operations." When the movement grew strong enough to have significance as a state organization it was called The Alabama Christian Missionary Co-Operation.

Membership in the Co-Operation was on a voluntary basis. The Co-Operation had no power to enforce its will upon either the churches or ministers. Many of the congregations even refused to participate in such work. The ministers of these churches argued that since the New Testament provided no such pattern, such things were sinful.

A Re-Study of Pentecost

W. J. Lhamon, Columbia, Mo.

By the crucifixion of Jesus his disciples had been scattered. By his resurrection they had been rallied and recalled. They had passed from doubt and despair to faith and hope. They were in an upper room. They were "waiting for the promise of the Father." Opposition frowned on them and danger confronted them, but something held them. It was an age when the sons and daughters of Israel prophesied; when their young men saw visions and their old men dreamed dreams. It was the setting of the stage for a miracle of spiritual power; the opening of the social heart for a gift from God. This has never been repeated in history.

Suddenly, visibly, audibly there came upon the disciples the "power of the Holy Spirit," an experience of ecstatic reality. They "spoke with tongues"; they "glorified God"; the people heard and wondered. Through the day they continued to speak and prophesy and testify. Their enthusiasm was contagious. The news ran far among the tens of thousands of Passover pilgrims and temple worshippers. The roll-call of those pilgrims by their nations and tongues is significant—nearly a score of them. They thronged the marble-paved courts of the temple; they lingered among its stately columns; they offered their sacrifices on its great altar, threw their tithes by the handful into the astonishing treasury boxes; chanted the old songs of Zion, and, in due time plodded their homeward way. One loves to think that the first Christ-centered Pentecost took place among those thronging pilgrims, within the precinct of that mountain of marble and gold; and one loves to draw mental contrasts between truths that live and marbles that perish.

The Man of the Rock, the Keeper of the Keys, was the chief speaker. They all spoke and continued

to speak, but his voice was the challenging one of the company of believers. They braved the frowns of rulers and the ridicule of the frivolous. They were spirit-moved and knew no fear. On that great day the Apostle Peter atoned for his previous mistakes. His denial had been that of a disappointed, crushed and bleeding heart. Now his speech is an avalanche of challenging proof and personal witnessing. Its climax is in the cry, "Let all the house of Israel know assuredly that God has made of that same Jesus, whom ye crucified, both Lord and Christ."

Many were "pricked in the heart." They were convicted of a national sin. They would save their nation. Therefore they cried out, "What shall we do?" They were not told to be baptized for the remission of sins, but to *repent* and be baptized; and that not for the remission of *their* sins, but "for the remission of sins." That is, the sins that must have seemed to them treason against their God-sent Messiah. They wanted to avert a catastrophe to their nation. Personality enters into the situation only as it enters into the national group situation.

The day wore on. The hundred and twenty grew to a thousand; two thousand; three thousand! And thus was born the miracle of a new fraternity on earth. Except by a long stretch of the word this fraternity was not a church. The church as later known with officers, rituals and stated seasons of worship, had yet to come. The word church (ecclesia) is not used in the best texts of Acts 2:47. Its first use is in Acts 5:11. What Acts 2:47 says is "The Lord added the saved daily to their number." (Moffatt.)

We think of a church as a group of believers hedged about with creeds, traditions, sacraments, officers and governments. There was nothing of the kind at the close of that great day. But there was a new fellowship with the risen Christ as its center; a new force proceeding from a new rallying point; an unorganized organism; an acord planted—the oak yet to be.

This new fellowship had no theology but the doctrine of the apostles; and that was not theology; it was personal loyalty to the person of the risen Christ. It had no sacraments. The Lord's Supper was simply a memorial meal together; an agape; a love feast. Baptism was the dramatized expression of the new-found faith; a formal way of saying, "I believe." This new fellowship had no Bible except the Old Testament. It had to make a Bible of its own; generations passed before it completed the task, and the New Testament was placed beside the Old.

For the rest of the story one must read the rest of Acts and the epistles of St. Paul, especially Galatians, Romans and First and Second Corinthians.

The Minister and Democracy

James Barbee, Jacksonville, Florida

A great deal is being said about our democracy and free religion. Observers of national and international trends seem to agree that both democracy and religion are undergoing a severe test. To be alarmed over this situation is one thing—to do something about it is an entirely different matter. The question before us all is, what can be done to safeguard Christianity, democracy, and civilization; or what can we as ministers do in a definite way to change national trends?

It's really up to us, for ministers are the guardians of national ideals. Review world history. Behind every great forward movement we find fearless prophets of a better order. For a long time the selfish and corrupt politicians have scattered abroad the propaganda that ministers should stay out of politics, should stay behind the pulpit. This propaganda has been spread until the average church member believes it, and even a large per cent of the clergy. It's time we woke up. In other countries the

ministers became content to hide behind the pulpit, but eventually they had no pulpit to hide behind; instead, they are behind the barbed wire of concentration camps.

We claim Jesus as our example. He certainly did not hide behind a pulpit. His only pulpit was the highway and the byway. Despite abuse and criticism Jesus' ministry was not circumscribed by the boundaries of a local parish nor even the temple.

It is a well known fact that the corrupt political machines truly fear ministers in politics because they know that a sensible, unselfish minister, who has the respect of the people, can usually bring about their defeat in an election. The sad fact is that after leading this nation in the founding of her democracy, the ministers became 'so busy' that they turned politics and government over to the lawyers and to the ward politicians. In this time of crisis the ministers must again take the leadership of government, in city, state and nation. Suppose at this very moment we had a Kagawa in charge of the government of Japan and a Niemoeller as the head of the German government, and similar men in key positions throughout the nations. It would then be possible for these men with Christian ideals to come together on a Christian basis. They could make the nations of this world one neighborhood instead of a slaughter pen.

During the next ten or twenty years we face a very critical period. It has been proved that those at the top can dominate and destroy the masses. Under such tyranny, whether it be a political boss in a city, or a dictator in Europe, the Church is hopelessly weak and the Cause of Christianity is dealt a serious blow. The only hope is for Christian leaders to seek positions of authority, to run for political office, and to let the influence of Christ dominate the Church, the market place, and the halls of parliament.

But what will happen to the church if the minister is active in politics or runs for an office? We have had many ministers as governors, as mayors, and as holders of other important governmental positions. In most cases these men were outstanding successes in their official capacity. Furthermore, it has been proved time and again that a church is actually helped by its minister's taking a stand for civic righteousness and seeking office on a better government platform. After a minister runs for office, whether he is elected or not, his church usually grows in numbers, in influence, and in financial strength.

Our forefathers had an old proverb about the uselessness of pouring sand down a rat hole, and much of our church work among the young people and young adults is futile because of the corrupt environment which undoes in six days all the Church does in one day. The churches could multiply their influence were it not constantly being undone by corrupt conditions which exist because illegal vice and crime are permitted and protected by grafting law officials. Local corruption means national corruption and an open road to dictatorship. What can ten thousand churches do in a nation ruled by a bloodthirsty dictator? As the psalmist said, "If the foundations be removed, what shall the righteous do?"

Jesus prayer, "Thy Kingdom come . . ." From the appearance of things today we have not brought in His Kingdom by staying behind our pulpits.

Who is the logical person to be in a place of authority—a grafter, a political crook, or one who loves humanity and has dedicated his life to the service of mankind and the improvement of social conditions? Yes, it may involve criticism and much sacrifice, but either we are going to have a world where Christian ideals are in control or a world where trouble and bloodshed increase.

A Letter

From Dr. Allen Cabaniss, Columbia, Miss.

Though a reader of the *Scroll*, I am not a Disciple. However, I have decided to answer your query, "Which of the following elements in the 'plea' of the Disciples need most to be proclaimed today?" As an interested outsider my contribution to the discussion may have some small value.

Plea Number 1 (Union) and Plea Number 8 (Frequent observance of the Communion) are the ones I think you all should continue to proclaim very loudly from the housetops. This is not a denial that the other pleas are of course important. When the Disciples emphasize the need of union, they have no peculiar polity, no peculiar liturgy, no peculiar system of theology, which they want to impose upon the reunited church. This is naturally more true in the north where open membership is increasing, than in the south where the Disciples churches are still quite emphatic that immersion is necessary. Others who insist just as strongly as the Disciples on union do to a certain extent vitiate their expression of the plea by laying down particular features of their own group which they claim will have to go into any reunion. The Disciples' attitude will appeal to the larger number of Protestants because it is more inclusive and democratic, and is primarily an appeal to Scripture and reason and commonsense rather than to the Holy Tradition.

The Disciple plea for frequent celebration of the Lord's Supper comes to the American mind also as a strictly Scriptural claim without the taint of Romanism. When some critics object that frequency would tend to cheapen this sacrament unless decked out in glamorous trappings, they should be caused to look at the simplicity of the Disciple communion service, which makes its appeal without the slightest trace of superstition.

The Disciples, being largely the products of the American frontier spirit and not burdened with a European past, can safely make these pleas without antagonizing the essentially dissenting mind of Americans. Moreover, with the Disciples these appeals are not new, indeed they are among their *raison d'être*, thus they cannot be accused of "innovation." Another fact that allows the Disciples the privilege of making these emphases is that they are not such an overwhelmingly large and homogeneous group. This fact does away with the fear of absorption that comes immediately into the minds of other Protestants when certain other groups talk about union.

Indispensable Friend

Willis A. Parker, Asheville, N. C.

So many words of cheer, greeting, or solicitude have come to us that we are prompted to undertake a kind of omnibus reply. If you are an old friend no explanation is needed; but if a new one let me assure you the form of the above salutation is not extravagant. Social life, communities, joint participation in schools, streets, sanitation, safety, news, knowledge, while dispensable, are necessary to all except the bare bones of existence. But friends are indispensable, in a world wherein the framework of amity is so precarious as to be strained by every remotest dislocation. We must have them to reassure us the world is not wholly selfish and cruel and insane; and that we ourselves are not alone in clinging to those hopes and ideals by which we contrast the unhappy present with a better state of things and strive in any manner to realize it.

Christmas finds us in better spirit than last year, partly because we are better adjusted to the limitations imposed by illness; and partly because the shock and severity of war, although the fact was

foreseen then, found us unready for its unwonted severity. But we now seem to be able to shift from one sorrow to the other, so to speak, and rest one shoulder at a time. All the more because two fine young men who are nephews of Kate's are in the Canadian service, and afford us a kind of vicarious share in the larger cause. We are sure, too, our own personal problem has enabled us more readily to respond to the sorrows of others.

I remember well one experience when a wider concept was attended by an emotion that fixed their joint effect upon me. I looked through a glass disk upon certain small cells aided by a microscope. Some, I was assured, would live but for a day; others, with no apparent difference, had within them the qualities to divide, metabolize, and develop a structure and intelligence kindred to our own. But all were alike helpless to avert disaster, or control the conditions of their existence. A grain of salt, a drop of acid, or the fitful movement of a hand would doom them alike to extinction.

It appeared to be a parable of life in a waterdrop; a picture of the total, sublime tragedy of existence, lying in the hollow of a hand. A feeling of sickness, tears, what the Greeks called sym-pathos (to be sick with) swept over me. Not the poetic feeling merely, but the idea, the insight, that life is akin in being unitary, unconscious in most respects, and precarious because at the mercy of indifferent circumstances, became part of my mental outlook, my moral nature. It made the whole world a living kinship of potential, necessary, and friendly accord.

How we have been thrilled by Churchill's prophetic words: "We shall draw from the heart of suffering itself" the fortitude needed for Britain's ordeal of "tears and blood and sweat." Only a seer can perceive such resources in mankind. Fortitude and sympathy, courage and tenderness, lie embedded together in unrefined ores of human nature. Con-

templation of unconscious life in cells, of animals marked for slaughter, of little children bewildered, but not clearly aware; of prospective bereavement of wedded or unwedded love, of neighborhoods exploded out of existence, of regions and races made victims of malevolence, doomed to witness the death of their culture and their faith, of old men and women, for whom the sun will never shine again; who can look upon it and not feel rise within him a protest and a resolve that however expressed calls for total intelligent consecration and for total effective moral action?

Christmas can be either of two things. It can be as Lewellyn Powis says of religion, the "poetry of existence," trimming the tree of life with mythology and music. Or it can be an incarnation, an embodiment and a descent by privilege into the tragic levels of existence, a divine condescension to forgotten and dumb and helpless life by dedication to the cause that none shall be or remain forgotten, none that toil for others shall be hungry, none that relieve others shall themselves remain unblest.

"So runs the dream" of "good, at last, far off, for all"; so often ridiculed but just as often returning to justify every amelioration, every half-success toward it.

When this 'winter of our discontent' has given way to spring may it find all who survive it better and braver; and the world a friendlier place.

Concerning Theology

Charles M. Sharpe, McConnellsville, N. Y.

I note that you are calling for expressions of opinion with reference to certain items that have historically formed important parts of the "Plea of the Disciples." May I volunteer a brief word upon number 3 of your list, namely, "Faith in the person and teaching of Jesus without theological interpretation."

I would first remark that, so far as the second, or qualifying clause is concerned, the "Plea of the Disciples" has never included it. All "disciples" have attached a theological interpretation to their faith in Jesus as a person, and they have received his teaching as that of one who has given the fullest disclosure of God as the "religious object" that has ever been given. Most of them would have gone further and would have affirmed that in Jesus and his teaching God is finally made known to man.

It may be that in these latter days there are some asserting their rightful heritage among the "Disciples of Christ" who will now declare their faith in Jesus and his teaching while yet declining to assign theological significance to his person. But it is surely open to question whether such position is philosophically defensible or religiously valuable. Is it philosophically defensible upon the basis of that view which finds its justification in a cosmos with humanity as a part of it, as against the view which either divorces man from the universe or sinks him in it without a trace? To the religious philosopher who thinks that the presence of man as integral to the universe makes a difference *in* the universe every man possesses cosmic significance, and the men who carry the ideal of humanity to its highest expression possess extraordinary cosmic significance. But in so far as humanity participates in the value-producing, and life integrating process and thus be-

comes the best key to the understanding of that process as a whole, it also becomes possessed of theological significance. If this is true as I believe it is, then how can anyone with faith in Jesus and his teaching fail to interpret him theologically? With Mr. Channels, "I do not see how we can do without theological interpretation." As a matter of fact I do not believe that such a theological humanist as our own Edward Scribner Ames achieves or desires to achieve any such self-denying ordinance. Since the service of interpretation rendered by Professor Murphy and accepted by Dr. Ames any fair-minded person must admit that the latter certainly has a "belief in God" and has, insofar, a theology, even though he might prefer to call it an ideology. That he would also assign pre-eminent worth to Jesus as a symbol or guide to theological interpretation some of us would have little doubt.

In THE CHRISTIAN CENTURY of May 22, 1940 there appeared an article by "Pastor Ignotus" entitled, "*History of a Friendship*" which, as I read it intently, seemed to echo a voice and mind which many of us have known so well. One passage reads thus: "Lo, these are all parts of his way but how little a portion is known of him." How little indeed! Three things, however, I feel prepared to say today. First, that God makes himself known to us most surely when we are willing to gamble our lives upon his existence, when we say frankly, I do not know what God is like, but I shall live and die *as if* he were thus and so. Second, that God is somehow Christlike, vitally interested in all the world and its inhabitants, tender, kindly, loving. Third, that God becomes more real to us, not when we seek him in etherial regions, but when we strike our roots into the soil of our universe most deeply, sharing in its joys and heartaches, its hopes and disillusionments, and all the myriad human experiences that go to make it up." Just unite these three points in one

integrated view or conviction, and you have a theological interpretation of Jesus. It is philosophically defensible, and it is religiously dynamic. It needs to be proclaimed, illustrated, illuminated, and passionately urged as the very center of the "Disciples" plea. I think that is what Alexander Campbell felt when he wrote: "That faith in Christ which is essential to salvation . . . is trust or confidence in him as a person, not a thing."

Later: I am in receipt of your interesting letter of the 2nd inst. with reference to my little contribution to the SCROLL. But I had not seriously thought there was anything in it to stir an impulse on your part to answer it. I should be quite unprepared for you to discover in yourself any violent opposition to anything I have suggested. I can, however, easily conceive that you might wish to guard against any seeming acquiescence in an interpretation of your general position which, again, might be wrongly taken and perverted by some "unlearned" or "captious" critic.

There are two or three considerations which I would modestly propose to you, without the slightest assumption that you have not already thought of them, or that they would cause any significant alteration in what you would write.

1. The "Disciples" have indeed attempted to discard the theology of the creeds which seemed to some of them, indeed almost all of them, to be inconsistent with the "biblical theology" upon which they have consistently prided themselves. But that they have not held strenuously, all of them, to certain views, or convictions with reference to God, which views they believed to be truth, surely no one would assert. Prof. W. E. Garrison wrote a book many years ago upon the "Theology of Alexander Campbell." It was a good book too.

2. As for the present desirability of discarding completely the use of the word "theology" and "much

of the idea which it suggests" I would remark (a) that so long as we affirm "belief in God" we shall be under obligation, as intelligent and reasonable beings, to give some content of meaning to the object of our faith, even though all traditional concepts or symbols should be rejected. If we "believe in *God*" we must surely believe in *something*, albeit not *something*. Any genuine effort we make to express our faith (or religious attitude) will result in the equivalent of a theology, whether we use the term or not. (b) Astrology indeed gave place to astronomy, but the stars remained relatively undisturbed. Alchemy gave way to Chemistry, but the elements were unaffected. The enterprise in which Alchemy failed may yet be prosecuted with some success by modern Chemistry. Indeed something in that line has already been achieved. There is no great difference whether the science of the sidereal systems be called Astrology or Astronomy, only, of course, fashions in language change as well as fashions in clothes and ideas. As a matter of fact theology has always tended to become and to be philosophy of religion. Some theologies have been, even for their day, bad philosophies of religion; but some have been relatively good ones. Human reason would never completely abdicate, and experience would insist upon being heard in reason's court.

3. I would caution you against too great emphasis upon the Disciples *personal allegiance to Jesus in disregard of conceptions of his nature*. The conviction of his essentially divine being, so abundantly and variously expressed in the New Testament, was always so vivid in their minds, notwithstanding their rejection of extra-biblical doctrines such as "The Trinity" etc. Consider their many writings on "Messiah the Prince" etc., etc.

Secretary-Treasurer's Page

A. T. DeGroot

The following "Musings of a Delinquent" came to me (with dues) from an eight years delinquent brother in Iowa who had saved all my cards dunning him. One in 1938 from our F-i-s-c-a-l-i-t-y Bureau bore this inscription:

I would not be f-i-s-c-a-l-i-t-a-t-e-d
Because of dues i-n-v-a-l-i-d-a-t-e-d
When two iron men i-r-r-a-d-i-a-t-e-d
Will keep myself i-n-g-r-a-t-i-a-t-e-d.

One in 1939 was mailed in July and followed the gentleman from the tall corn state across several vacation addresses, so that he wrote—

Like hounds of H--- they follow me,
To vacation haunts down by the sea,
At home, abroad, where'er I be,
Your infernal duns catch up with me!

The admonition which concluded my message on that card ended with the ejaculation, "Repent!" he opines—

Repent! Repent! I always do,
Each time your devilish duns come through;
But faith, it doesn't buy a shoe
Nor pay the rent when it is due.

Another reminded finally moved the brother to action, saying—

One year or eight, I've lost all trace;
How long you've carried me is grace.
But now today I'll send it in
And save my soul from further sin.

The message of the card ended with the injunction, "Two dollars, please!" His parting shot was—

Two dollars, please! Insistent brute!
All this to you, A. T. DeGroot.
I'll sell my vest and pawn my coat
And satisfy your quest for loot!

The names below represent new subscribers (not new members).

Chester Crow, 4113 Ave. D., Austin, Texas.

J. N. Miller, 128 S. Quapaw, Bartlesville, Okla.

Harry N. Hastings, R. 1, Enid, Okla.

H. J. S. Sheets, 103 Navasota, Austin, Texas.

W. Gordon Ross, Berea College, Berea, Ky.

R. L. Jordan, 11331 Oakland Ave., Detroit, Mich.

Owen Livengood, 131 S. High St., Akron, O.

Joseph Findley, Memphis, Texas.

W. R. Vivrett, 6 Park Ave., Danbury, Conn.

R. L. Harrell, 1501 Gortland Ave., Nashville, Tenn.

Louis A. Saunders, Box 254, Harrison, Ark.

Carl E. Saunders, 1851 Schiller, Little Rock, Ark.

Donald F. West, 833 Center St., Fulton, Mo.

W. Marshall Rogers, Paw Paw, Mich.

Wm. Landless Shannon, 1802 Market St., Galveston, Texas.

Donald W. Fein, 106 W. Fisher Ave., Greensboro, N. C.

Albert H. Martin, 863 Giddings St. S.E., Grand Rapids, Mich.

Joseph E. Chastain, 902 E. Choland, Guthrie, Okla.

C. Kleihauer, 123 N. Orange Dr., Los Angeles, Calif.

Dr. W. L. O'Brien, 734 Republic Bldg., Denver, Col.

G. Gerald Sias, 1015 Louisiana, Little Rock, Ark.

Lorenzo J. Evans, Gammon Theological Seminary, Atlanta, Ga.

Paul Deane Hill, 2003 E. Morton, Tacoma, Wash.

The *Christian Standard* is helping the treasurer of the Institute collect dues. In an editorial note in the issue of December 7 it records its impression (perhaps also its hope) under the caption, *The Faith of the Treasurer Wavers*. As members read these lines they may be moved to remit two dollars to cheer the "wavering treasurer":

"The scholarly treasurer of the Campbell Institute has sent out an earnest appeal to the members to pay their dues and their subscriptions to *The Scroll* and he discloses to them that the organization now has increased its debt from \$100 to \$288. Apparently the treasurer thinks that they ought to pay this money to their chief creditor, the printer.

Now that seems to us to argue that the faith of the treasurer in the principles of the Campbell Institute is growing shaky. As we understand it, the Institute, in its concern for such policies as open membership, urges that forms are to be despised and that all that really matters is the spirit. Such a small matter as paying over money in response to a bill to satisfy a debt, therefore, ought to be overlooked by a people of such superlative ethics. Why not ask this creditor to take them on the basis of their character and forget such a form as the payment of mere money?"

The Christian Standard is a great help to the liberal cause among the Disciples of Christ. For weeks it has been publicizing "open-membership" by giving the longest, most detailed, and best documented account of this practice ever published. The editor of that paper is frank enough to publish paragraphs which show some of his readers think he is overdoing this publicity. But he goes bravely on his editorial way advertising the heresy by exposing and fighting it, and showing that the heretical practice continues to grow in spite of the opposition of a long line of editors through the past seventy-five years! Ed.

Local Colorings

Wm. H. Erskine, Uhrichsville, Ohio

The book, "Living Religions and World Faith" by Professor Hocking with its very fine appreciations of the faith of other nationals and his use of three terms, 'local coloring, particularisms and universalisms,' as well as the recent passing on of an esteemed friend, Professor Charles T. Paul, has stimulated the thinking of the writer and reminded him of his indebtedness to the latter.

The passing of Charles T. Paul, one of the great men of our Brotherhood, has been written up in the various papers. He was an outstanding man and served well his generation, successful as a teacher of languages at Hiram College, as a missionary in China, and as the president of the College of Missions in Indianapolis and then as teacher these ten years in Hartford. The closing of the College of Missions has been called his failure, for his pet dream was unrealized. This "Seven Language Wonder" did start out with theories which he learned to discard; one of which was that the years of language study at home were as fruitful in producing efficient missionaries as that same time on the field. He came to see that there was something greater than a knowledge of the language. The missionary must feel the heart of the native beating beneath the surface of his customs, for the customs are the expression of the heartthrobs of the people. To gain this a study of religious living was even more important than Comparative Religions. In this Charles T. Paul was ahead of the Brotherhood and deeply oppressed and restricted he acknowledged defeat.

Christianity is something more than teaching people to use knives and forks in place of chopsticks or a mere change in physical habits; it is a change of attitudes and ideals as the native, still a native, learns of the Love of God in Christ. "Not American Japanese but Christian Japanese" is the objective.

The Brotherhood was not ready to admit the truth of his thesis that Christianity in the non-Christian lands must be built on the local foundations, a transfusion of the Particularisms of the people with the Universalisms in the Cross of Jesus the Christ. Allow me to quote Mr. Paul's words in the preface to my book on "Japanese Customs" (1925) :

"Has the Christian Church discovered the most effective approach to the Japanese mind? What modifications of missionary attitudes and methods might result in an accelerated expansion of the Christian Community, and a better service to the Japanese people? These are major questions emerging from the present situation. Earnest and scholarly missionaries (- - -) are seeking to penetrate the Japanese psychology, to appraise the spiritual assets of the people to whom they minister. Not only foreign missionaries but able Japanese Christian leaders are alert with new inquiry into the permanent and vital elements in non-Christian religions, which Christianity should preserve, assimilate and sanctify in the development of an indigenous Japanese Christian faith."

Charles T. Paul was a man who lived in advance of the age, as far as our own Brotherhood was concerned, but his life and influence will live. Men will learn as he, a great linguist, learned, that the knowledge of the heartthrobs of any people is greater than the mechanical knowledge of their language. Those two, three or five years spent in language study on the field are the most fruitful, in the deepening and heightening of the missionary and have produced the greatest missionaries. They become a child for the sake of the Gospel and in losing themselves they are able to see the value of the local coloring,—the particularisms, and how they function in the life of the people. The missionaries help the natives to endure a great crisis each time it comes by giving comfort and hope. They begin to understand the heart-life of the people and soon be-

come able to feel the pulse, and diagnose, and then apply the "universal" in Christ who "came not to destroy but to fulfil."

The greatest missionary of all times, the Apostle Paul, had to face the same problem with Peter and the early church fathers at Jerusalem, when he had to differentiate between the local coloring of the Jews and the local coloring of the Gentiles. He did it even at the expense of consistency, for he was strong in his fight against the circumcision of a Titus, but willing to perform with his own hands the rite of circumcision of a Timothy.

The appreciation of a local coloring is a method of evangelization but never to be confused as universal nor used to bind a new locality with the local coloring of a different race or people. The aim of the Gospel is to raise up sons out of every race and nation and color and people.

The militaristic party of Japan has over-emphasized and abused the local coloring and this has caused a certain field editor amongst us to discount the absolutely necessary Shintoistic coloring. This particularism of Japan will help her keep her soul as she vitalizes her concepts with the Christian universals. A visit to the tomb of our great, a Grant or a Lincoln or a Washington, will inspire the greater souls amongst us to faithful and loyal service for God, Home, and Country. Why should the aspiring soul amongst the Christians in Japan be forbidden to seek a similar inspiration in visiting the shrine of the great nationals? The Emperor, their living symbol, is the highest in the land, no superior can crown him nor sign his pay check. "He is the living God!" No American official can sign the pay check of our President. To get his money, his allotted \$75,000 a year, he must sign a claim of expenses, there is no "superior to sign the pay check" as the law demands. The ideology is the same even if the local coloring is different, for both function for a better national life.

Kagawa San in Japan has continued to caution his followers, and us missionaries in particular, that there are many methods but only one message,—the Love of God in the Christ of the Cross. In the words of Professor W. C. Graham “a happy blending of the Particularism and Universalism of Judaism prepared the world for the coming of Jesus.” As the Shrine issue has come to the front in Japan, Kagawa San recognizes the danger of producing a Jehovah Witness type of Christianity, a group of people devoted to their own particularism, but who will not reverence the patriotic local coloring by saluting the national symbol, be it Flag or Emperor. What a heavy heart this saint carries in his honest and consecrated effort to distinguish the particular and the universal values in Christian work in Japan! Misunderstood at home and abroad, yet he tries to live in the world as a Christian Japanese.

Bertrand Russell’s book “Power” gives a fine historical review of the use of local coloring as of the greatest value in camouflage, or should we say sabotage, of the masses so that the ambitious personality might control the State, or the world, to do his will. Such movements based on a particularism have their day and cease to be for they do not have universal or eternal values. But sad to relate, their day is usually after much suffering. The disillusionment often comes with a revolution whose destructiveness requires years to heal, before faith and hope and love and understanding have their perfect way of creating the Kingdom of Goodwill on earth.

How the soul of Charles T. Paul would rejoice over such a book as Professor Hocking’s “Living Religions and World Faith”! That one chapter whose heading alone sends a shudder through our self-righteousness, “Christianity Unready as World Religion” ought to humble us and send us like Paul “to preach Christ and Him crucified.” We are not ready for a World Faith unless it is “our” faith. Everything before we got on the job of the

evangelization of the world is Satanic, a growth among men which must be discarded. We have still to learn that freedom, cooperation and self-respect do not come by the way of the dictator. The dictator, be he religious or political, is interested in the "now" and not in a tomorrow which is made glorious by vitalizing the "nows." The "nows," the particularisms, the local colorings must be brought in tune with a universal which comes not by might nor by power but by spirit. Our churchanity as yet has not shown itself willing to lose itself in the creation of an abiding order.

This abiding order is developed at sundry times and in divers manners. In the crucible of their experiences the prophets of all nations have struggled, sought peace, poise, and power. They have had to suffer and have asked, Why? They have sought guidance from stars, necromancy and priestly oracle. Over-ambitious men have led them astray and have caused them to lose precious values for which their fathers fought and died. In seeking solutions to these riddles of life, great souls have found partial solutions, particular solutions upon which must be built the eternal, the Universal. The proclaiming of these vitalized particularisms have produced great souls who might be included among the "other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd," not because they are sufficient unto themselves but because they feel their insufficiency.

In conclusion we quote from Hocking, "Christianity regards no human grouping as sacred in itself; none can command absolute loyalty. The stability of them all—family, economic order, nation—is conditioned upon loyalty of each member to something beyond the group itself, the spirit of love, and justice which is God. In this sense it is the law of History that men and groups must lose their lives in order to save them."

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Laborers With God

In both of his letters to the Corinthians, the apostle Paul tried to impress them with the fact that they were laborers together with God. In his letter to the Philippians he put the same idea in another way by saying to them, "work out your own salvation with fear and trembling." When he declared to the Corinthians that we are laborers with God, that we are God's husbandry, he gave an illustration from growing things in a garden. One man plants a seed, another waters it, and God gives the increase. Paul was concerned to magnify the part God takes in making a garden in order to overcome the conceit and self-assertion of certain individuals, yet he could not deny the importance of the work of those individuals: "Each," he said, "will get his own reward for the special work that he has done."

Some theologians minimize the work man does in the world and say that there is nothing creative about it. But he who cultivates a garden, plows it, sows seed in its furrows, waters and tends it, has a right to feel that he has had a real part in producing the flowers and fruits. Rufus Jones, just before the present war began, brought home a story from England that should often be repeated. It was a story about a poor man on the dole, who was granted a little piece of waste land to cultivate for himself. After he had cleared it of the stones and rubbish, he toiled away until he had a lovely growth of vegetables and flowers. One day, a Catholic priest passing by, stopped to admire the transformation, and said to the proud poor man, "This is wonderful. You and God have made a beautiful spot out of this place." "Yes," replied the man, "but you should have seen it

*A sermon by E. S. Ames in Rockefeller Memorial Chapel, University of Chicago, February 9, 1941.

when God had it alone." The point of this little parable sets in sharp contrast two conceptions of man which are contending for recognition in the religious thought of our day. On one side is the old theology, with its emphasis upon the original sinfulness and weakness of man, and his consequent alienation from God; while on the other side are those equally devout and thoughtful souls who believe that all men have some good traits and that these good traits are capable of development. No one would contend that all men are wholly good, nor that any individual man is perfect, but the recognition of some goodness in human nature, even if that goodness is mixed with evil, is a decisive answer to all theologies which defame mankind by teaching the doctrine of original sin and total depravity. The teaching of Jesus is more optimistic than the teaching of Paul, and it is an optimism based upon the partial goodness of the human soul, and upon the possibility of cultivating what good there is. Jesus saw that very evil men may have in themselves the making of fine characters. He said one day to a multitude of people, "Which of you men, when his son asks him for some bread, will give him a stone? Or if he asks for a fish, will give him a snake? So you, bad as you are, know enough to give your children what is good." Often he had found that men of bad reputation responded to a summons to a better life when the right word was spoken to them. This was the case with Zacchaeus, the rich publican, regarded by the respectable people as irreligious and a sinner. It was so with the woman, known in the city as a sinner, who was impelled to the generous deed of bringing the alabaster box of ointment to anoint the feet of Jesus as he sat at meat in the Pharisee's house.

It was this interest in people, this unwavering belief in man, that distinguished the teaching of Jesus. Nothing else caused such a sensation or brought him

so much opposition among the theologians and the religious people of his day. In a volume by Dr. Fosdick, entitled, *Adventurous Religion*, there is a very significant and stirring sermon on the subject, "I Believe in Man." Dr. Fosdick says that the contemporaries of Jesus were disturbed little, if at all, by what Jesus said about God, and that he could have gone on through a long and peaceful lifetime saying what he pleased about God, but he was hated and crucified because of his attitude toward man. He made enemies because he proclaimed that the second commandment, to love one's neighbor as oneself, is equal to the first commandment to love God with the whole mind and heart. His subordination of the sacred sabbath and all its regulations to the interests and service of man was particularly offensive. Jesus taught an uncompromising humanitarianism. As Dr. Fosdick observes, "He (Jesus) even said that at the judgment seat no technical, ecclesiastical reasons for perdition and salvation would obtain, but that human service to the hungry, thirsty, naked, sick, and imprisoned would prove the one passport to the favor of the Eternal. In the end they crucified him because of this uncompromising humanitarianism and the conflict which it involved with their traditions."

Jesus showed his faith in men by entrusting them with responsibility for the extension of his work in the world. They were to carry on his teaching. They were to be the salt of the earth and the light of the world. Not only should they do works like he had done but even greater works. He put upon them the burden of convincing the world of the greatness and importance of his cause. Their lives were to be the witness of the truth and value of what he taught. To make others believe in the possibility and power of love among men they were to love one another, to practice forgiveness even of enemies, and to forgive over and over again.

History has shown that the followers of Jesus have been conscious of the great task he set before them, and never have they been more conscious of its greatness than when realizing how far they have fallen short of it. But their chagrin over failure is evidence of their recognition that a great trust has been committed to their keeping. The supreme worth of the individual has been a revolutionary idea, bringing self respect and new hope into the hearts of classes and races and persons who had never before ventured to think of themselves as having importance or the capacity of attaining status in the sight of God or man. It was this new self respect and respect for others that loosened the cruel chains of slavery, gave responsible political and social position to women, encouraged universal education, and led to a new social consciousness, with its dreams of a still greater future for man.

Science agrees with religion that men are co-workers with powers beyond themselves. Man has studied the processes of nature and has been able to increase and direct those processes to greater power and fruitfulness. We are all familiar with what Luther Burbank did by his experiments with thousands of varieties of plants. He developed many new ones, including new varieties of prunes, plums, raspberries, blackberries, apples, cherries, and peaches. He grew new kinds of potatoes, tomatoes, corn, squash, peas, and asparagus. He made a cactus without spines to feed cattle, and he grew many new flowers, especially lilies and chysanthemums.

Every field of modern science affords records of great discoveries and transformations that man has achieved as a worker with nature. In the Readers' Digest for this month of February are several articles giving reports of the success of experiments which have produced miraculous results. One is about the *Earthworm Farmer*. A Doctor in Ft. Worth, Texas, happened to read Darwin's book about

how the earthworm improves the soil and aids plants to grow. The Doctor turned his attention to improving the earthworm itself. He propagated new varieties from the existing 1100 species, and adapted them to the uses of different kinds of farms in nearly every state in the Union. He sold the eggs of the earthworms by the millions, which in a few months meant that a farmer might have billions of these tireless workers improving his land. They saved many farmers from bankruptcy and increased the fertility of the earth.

After such achievements in physical and biological experiments man has become more and more aware of the possibility of developing his own powers. What he has accomplished for his own health, happiness and efficiency through medicine, surgery, diet and discipline, has lengthened the average lifetime and increased the funded capital of human experience for future generations. But only a beginning has been made in the conditioning and training of human nature. Stuart Chase reports extensive researches of efficiency experts in the Western Electric Company, seeking answers to the question, *What Makes the Worker Like to Work?* They found that *feelings* counted more than hours of labor, and often more than wages. These feelings of grievances were relieved by personal interviews which gave opportunity to express criticisms of the Company, or of individuals, or of conditions of work. "The most unexpected result was a wholesale change in attitude, as employees began to feel they were individuals with valuable comments to make about how the company should be run. . . . Workers, regarding themselves as important around the place, began to be *with* the company rather than against it." It meant new satisfactions and a new spirit, making each one feel that he really counted.

The importance of this sense of counting for something in the universe is brought out very strikingly

in a letter from a Roman Catholic woman in answer to Channing Pollock's article on going to church. She said: "To keep house means to exercise, day in and day out, a woman's peculiar talent for doing the same utterly unimportant things over and over again. I am not content with this; I want to say a word that will pierce the heavens and do a deed that will shake the earth. At church a Deed is done and I help do it; there a word is said, and I help say it. My Word reaches the heart of God and my Deed redeems the world." One might wish that this good Catholic had had the sense of cooperation with God in household matters that characterized the Carmelite Monk, Brother Lawrence, in the seventeenth century. He is famous for his letters and conversations on, *The Practice of the Presence of God*. In one of the "Conversations" he says: "Nor is it needful that we should have great things to do. . . . We can do *little* things for God. I turn the cake that is frying on the pan for love of Him."

It is the peculiar prerogative of man, among all the creatures of the world, to take himself in hand, to criticize himself, to listen to himself by the voice of what we call conscience, and to persuade himself sometimes to change his own mind, and to set in the focus of his thought new and better ways of conduct. Clarence Darrow, the famous defense lawyer, used to debate the question of determinism versus free will. On one occasion, when he had set forth his argument to prove that a man is destined by his heredity, environment, and training to be what he is and to do what he does, his young opponent, a professor of philosophy in the University of Chicago, surprised him by an answer he afterwards confessed he had never heard before. That argument was put in terms of Mr. Darrow's own experience, so often successful in changing the minds of jurymen in favor of his client. By the recital of facts, by interpretation of the evidence, by emotional appeals on behalf of the

defendant, he often sways the jury to a verdict of acquittal. He thus changes their minds and influences the course of their behavior. He does this by talking to them, and Mr. Darrow is equally capable of talking to himself, as all of us do at times. We hunt up facts pertinent to some problem in our own experience, we listen to the advice of friends, we take one side and then the other in a debate between our different selves, until sometimes we see the problem in a new light and determine upon another course of procedure than that to which we seemed committed before we argued with ourselves.

This fact of self direction which modern social psychology puts into new terms and supports by convincing evidence, adds to man's confidence in facing the crucial problems of working with nature, and with human nature, in refashioning the souls of men. Here, many think, is a clue to a fuller understanding of man, and to a promising hope that he may achieve a more adequate social and religious life. There are others who still so distrust human nature that they despair of such a hope. They continue to repeat the old idea of the futility of endeavoring to change human nature. They cite the tragic wars in which nearly the whole race is engaged today. The instinct of pugnacity, the lust for power, the cruel selfishness of mankind still dominate the world, and if for a little while there is a truce of satiety and exhaustion, the old demonic forces will again break forth in yet greater fury and tragedy. Another generation, which never knew the horrors of war and can think only in terms of what their leaders set forth as glory and gain of war, will be ready and eager for the excitement and carnage. But the fact that cycles of this kind have recurred in the past does not make them inevitable for the future. The answer is that men do learn something from experience and from history; that Democracies are young; that Science is young; that experiments in self-determination for

whole nations are recent and only partially tried, but that beginnings have been made and their fruits and satisfactions are not likely to be completely forgotten. In the last fifty years the spirit of the Renaissance and the Enlightenment, in its protest against the subjection and intellectual darkness of preceding ages, has won its way into a new freedom and sense of power. It has bloomed in an age of scientific marvels unparalleled in human history and it has become the common possession of the masses of people in all civilized countries. Every school boy has learned the secrets of the radio and the airplane. All persons of sixty years or more have seen miraculous achievements in communication, in production, in transportation, and in human health and welfare. These things have resulted from the growing freedom of curiosity and inquiry which has too often been opposed and persecuted by political and ecclesiastical authorities. But that priceless freedom has proved its value and its fruits too well ever to be wholly lost or suppressed. This machine age is itself the outcome of the free spirit of man, and every useful gadget we possess is a symbol of the free mind and spirit which created it. All that is necessary to avoid identifying this machine age with materialism is to remember that the machine is itself the expression of the spiritual power of man's mind and imagination, working together with the ways of God in the natural world.

It is a sad and puzzling fact that many good people, including not a few theologians, have come to regard science and its machines as the source of our major ills, especially war. But wars arise from economic and racial pressures, from lust for power, from propaganda, from misunderstanding, and from fear. Scientists do not originate wars. As a rule they prefer to pursue their researches without reference to any practical results, and certainly without any desire to turn their discoveries toward the de-

struction of life and property. The instruments they invent have no moral quality in themselves. In primitive times judgment was pronounced against the weapon as well as against him who used it. In ancient Athens the axe that had slain a man was brought to trial, and, if found guilty, solemnly thrown over the border, as if to punish it by exile. But in our day, the inventor of a bread knife can scarcely be charged with a murder committed with the knife.

One of the good results of this great age of science is the new and happier feeling about nature which it makes possible. Scientists are workers together with nature, and the fact that men can work with her in the accomplishment of great enterprises changes the conception of nature. She is no longer merely strange and forbidding, an object of fear and foreboding. Instead of being filled with elves and hobgoblins, creatures subject to no order or understanding, nature has become for those who work with her most, and know her most intimately, an intelligible and dependable realm. Though she still holds abundant secrets, yet these are not thought likely to prove subversive of what she has already disclosed. She has not only rewarded man with responses to many of his persistent questions, but what is more important, she has given him greater confidence that other and more difficult questions will be answered when he learns to ask them wisely and patiently enough. With this growing assurance of gaining further knowledge and participation in her life, there grows a still clearer realization that the natural world opens upon new heights and depths, full of new wonder and beauty, of spiritual meaning and power.

Not only does nature reveal herself to man in physical magnitudes but she also makes known to him that he is part of her, and that therefore his qualities of heart and mind belong to her. Whatever

greatness or wealth of being belongs to man belongs also to nature. He is not an alien nor an orphan in the universe, but a child born of her body and endowed with the sensitiveness of her sentient life, and reaching beyond all other creatures in the aspirations of his heart and in the imaginations of his mind. To really work with nature fruitfully, and with human nature toward the higher goals of life, is to achieve moral qualities of character, for nature holds us to account as the wise men have long told us in proverbs and parables. Ancient wisdom reminds us that "Whatsoever a man soweth, that shall he also reap." "As in water face answereth to face, so the heart of man to man." "He that followeth after righteousness and mercy findeth life, righteousness and honor."

Just as nature appears in new lights to the men who work with her most devotedly, so God may come to be better understood through our being laborers with Him. He is then no longer remote and unapproachable. He cannot be a separate and wholly independent being. Rather he must be one with us, for he is the reality in which we live and move and have our being. God is love, and whoever dwells in love dwells in God. Whoever works for justice, mercy and truth, works with God. Abraham Lincoln, striving with his whole soul for the rights of the common man, for freedom, for righteous laws, for a nobler race of men, was a worker with God. The fact that he would be regarded by men of all religious faiths as a valiant worker with God, although he remained outside all their confessional forms of faith, throws light upon the nature of God as men really conceive him. God is to them at last the quality of justice, of truthfulness, of goodness and beauty. God is not therefore far to seek, nor of doubtful existence. We have made it unnecessarily

difficult to understand the simple truth about God, and have puzzled our brains to invent proofs of him, when we could easily find him at any time or any place by setting about the known ways of working with him. In one of the beatitudes Jesus says, "Blessed are the pure in heart, for they shall see God." Is it not legitimate to turn that saying round and to conclude that what the pure in heart see is God? Likewise we know that whoever would work with God, must do justice, and love mercy, and have a genuine humility of heart. Can we doubt then that he who to the best of his ability does justice, loves mercy, and walks humbly, works with God? We know what justice, mercy, and humility are, at least to some extent, and we have some idea of how they may be cultivated. Through them the way is open to companionship with God. Without them God remains hidden and veiled, unknown and unintelligible.

Most important of all that is implied in our being laborers together with God, is the idea that God needs our help, that he depends upon us, that the coming of his kingdom of righteousness and peace waits upon us. No one has put this idea into more searching and moving words than William James in his essay, *Is Life Worth Living?* James wrote: "God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight,—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears."

Unity or Uniformity?

By Charles W. Phillips, Chicago

Such would seem to be the question posed for the brotherhood of the Disciples realistically facing the future, while critically surveying their past history and present status. The study has been made and the question sharply drawn in a recent book by Mr. A. T. DeGroot, *The Grounds of Division Among the Disciples of Christ*.¹ In this carefully done and illuminating work, of which the present article is a review, Mr. DeGroot has analyzed the beginnings of the Restoration movement, its theme of Christian union, and particularly has made an effort to trace the "genesis and exodus of the divisions that have come to pass in the Restoration movement," and to discover the causes of these. The results must interest all who are concerned in the question of "whither Disciples," and are as well an important contribution to historical scholarship in Disciple history, a field rich in material and ripe for a renaissance.

The author begins with the acorn from which grew the oak, and discusses the "era of the isms" at the opening of the nineteenth century, in which period the new movement found its genesis and in whose matrix the formative years were passed. A concise catalog and brief description (conveniently arranged in parallel columns by date) of forty-two schisms and divisive movements within various religious bodies and new religious or quasi-religious "isms" in the period from 1800 to 1857, is given. This list, which does not profess to be exhaustive, is one of the many illustrations that give concreteness and force to the picture of a strong religious ferment in the new democracy after a period of religious dearth which followed the Revolution. And

¹A doctoral dissertation at the University of Chicago. Privately printed in Chicago, 1940. 228 pp. Price, \$5.

"almost alone among them, the Disciples came to noteworthy power." A sound socio-historical approach places the Disciples in the sociological milieu and thought-patterns of the times, sharing many characteristics in common with others of these new groups, but also showing them to be significantly creative to succeed where others failed.

It may be well known to those acquainted with Christian history, that the general principle of the restoration of primitive Christianity has been common to all of the significant revivals of the historic faith since the early supremacy of the Catholic church. There may not be, however, an awareness to the liveliness of the Restoration idea quite generally in the American religious life of the early 1800's. It possessed a significant pre-Campbell history and was present in certain trends among the established bodies as well as in some of the new sects and more or less isolated new groupings or independent congregations that were a characteristic of the times. The new brotherhood shared also in the new religious liberty, unique in the world and carrying from the beginning, the stamp of the frontier. The frontier was vigorous, free, volatile. Its religion would have to possess the same characteristics. The chief technique of spreading religions in this atmosphere was revivalism, with the Bible as the guide-book. The strong Biblicism of American Christianity at that time gave rise to two different tendencies: on the one hand a centrifugal trend deriving from individual interpretations of the Scriptures, and on the other a social, cooperative indication coming from a desire to conform to a New Testament pattern and to unite divisions. In the tension between these two poles is found one of the keys to later difficulties which the Restoration movement was to undergo.

The half dozen or more rather distinct groupings

seeking a restoration of New Testament Christianity had for some time endeavoured to cooperate with each other, and by 1832 when Campbell and Stone joined their groups there had already been a record of nearly a third of a century at such efforts. The author coins the name *Epidisciples* to label the pioneers who worked in the early formative years and who:

"... prepared the ground for the reception of the fervent evangelistic program of Walter Scott, the irenic but at the same time energetic promotion of unity and cooperation on the part of Barton W. Stone (himself one of the pioneers), and the powerful, persuasive, and scholarly leadership of Alexander Campbell, with his appeal for the Restoration of the Ancient Order of Things."

This particular movement succeeded where others did not in that they had a *plan* as well as a *protest*. They protested church divisions and proposed to do something about it by restoring the primitive church, and uniting in terms of a common loyalty to Jesus Christ. Relative to this, they worked upon the basis of two primary assumptions: that the New Testament constituted a complete and understandable formula or constitution for such a procedure, and also, that it was an eminently feasible one.

The general ideals had, as noted, some considerable following and the merger of 1832 gave the new brotherhood a significant membership. It soon began to grow rapidly, faster than older and better organized churches, even on the frontier. The author makes an important point that Stone and Campbell did not "create union," but rather "advised cooperation." These great leaders capitalized heavily upon the work of the early *Epidisciples* and it is important to note the basis of the unity and growth of this period¹:

"Without benefit of inter-church organization or

authority, they achieved what one of the most competent historians of American Christianity¹ says is next to impossible—the cohesive promotion of a church program resting only on the common Christian ideals of the individual members. ‘Our movement,’ ‘our brotherhood,’ ‘our fellowship’—and later, ‘our agencies’—is terminology more common even today in Disciple speech than ‘the church’, or any other wording of Christian ecumenicity.”¹

Whereas the Civil War rent asunder the larger denominations of Methodists, Baptists, and Presbyterians, leaving them in deep and biting division, it was through the Civil War that unity became a fact for the Disciples. The time-honored fact of the power of a slogan, this time “Slavery is a matter of opinion,” was again proved. On the basis of expediency and a not too sophisticated pragmatism, they made a distinction between essentials and opinions and placed slavery in the latter category. It worked extremely well however, and Moses Lard, one of the most influential of the early editors, was moved to exclaim, “Now the Disciples will never divide.” That statement proved to be premature, although if Lard himself had been willing to generalize the principle that worked so well once, to include later issues which arose, the future path might have been more smooth. It should also be noted, that looseness of organization was a strength at this time. Loyalty resolutions might be passed in conventions at this time during the war, but there was no way for any church or group of churches to be disfranchised.

Just as the metabolism of any living thing involves both construction and destruction, so the brotherhood of the Disciples entered a period following the Civil War of both integration and disintegration, the latter leading to the first formal

¹W. W. Sweet, Professor of Church History in University of Chicago.

schism in 1906. The issues of division had been latent for some time. Foremost was the use of instrumental music in worship, missionary and Bible societies, Bible colleges, and somewhat later, Sunday schools. Stone had been dead since 1844 and Campbell died in 1866. New men and agencies took the leadership in discussion. Lying beneath these surface issues and forming the real nub of the problem was the aforementioned tension. Was the movement to become a genuine religion of the Book, interpreted in a thoroughgoing literal and authoritarian manner, or would the desire to make central the great ideal of religion and a loyalty to its founder predominate? Division came slowly. There was an increasing heterogeneity of membership, the fluid nature of the frontier became more viscous, and a more conservative tendency replaced the earlier aggressiveness and welcome of change. This period witnessed the rise and expansion of the periodicals, whose editors now came to wield influence. Most of these were conservative in emphasis. Interestingly enough, the *Christian Standard* was then a progressive paper, its great editor Isaac Errett taking a consistently liberal position. But separatist tendencies among the so-called "anti" brethren were increasing. It was not until 1906 that the Church of Christ bodies obtained separate recognition and listing in the United States census reports, but for many practical purposes they were separate long before that. In an interesting chapter entitled "A Portrait of Disaster," there is presented an illuminating series of case studies in differentiation among the churches in Owen County, Indiana.

The extreme authoritarianism in Biblical interpretation that drew the Churches of Christ away from the main body has continued to work to produce more and more subdivisions among them in the course of time. The author has pictured this in de-

tail and bulwarked it with facts. There are already five distinct camps in the Church of Christ body, with further developing tendencies to schism among them. The larger body of Disciples of Christ has experienced differentiation leading oftentimes to acrimonious dispute between different leaders but it has avoided schism. Open-membership has provided one of the most bitter of these controversies, and Federation another.

This study, as the author says, is more than the history of a church, "It is the life-history of an idea." It proves, we think, its central thesis, that uniformity, i. e. "the principle of restoring a fixed pattern of a primitive Christian church" consistently breeds disunity and divisiveness. To him who demurs, we merely urge reading this thesis and noting its careful documentation. The Disciples are in the seemingly embarrassing position of having their history demonstrate the fallacy of the two prime assumptions upon which they were founded. In addition their rallying cry of Christian Union has been taken over by larger and more influential bodies and merged in an international ecumenical movement of huge proportions. To some this latter is a sign of success, yet while the requirement is a minimal one, the basis of the World Council of Churches still admits the principle of a creedal formulation of belief, something consistently foreign to the Disciples, whose plea for union and solidarity has always been "such as results from and expresses itself in fellowship and actual cooperation in the advancement of common ideals." To err is human and no disgrace. Biblical scholarship has completely invalidated the idea that there was one New Testament church and one pattern of organization. It has shown that a strict adherence to the letter of the Word in all cases may violate the actual spirit of New Testament Christianity. Practical experience,

as this thesis well demonstrates, has shown the fallacy of the uniformity ideal. But Mr. DeGroot has also indicated something positive in his work, more so than the epilogue to his book would at first sight indicate. Unity can be maintained, as proved by the fact that it has existed within the larger body of Disciples, without uniformity of belief or practice. Democracy and liberalism are also a part of Disciple history and the author has given plenty of data to support this. Fellowship and cooperation upon the basis of the great ideals of religion, and personal committment to the spirit and attitude of Jesus the founder of Christianity have been and are still, the real cement of the Disciple brotherhood. Here is the clue to its individuality and its "sense of cause," both in the past and for the future, in which terms it may once more give force and uniqueness to the plea for Christian union both within its own brotherhood, and more important, to the Christian church at large.

In this short review, it has been impossible to give adequate credit to the author's careful documentation and his interesting accounts of men and movements. Suffice it to say that this extremely important theme has had the sympathetic study of a Disciple minister and the historical objectivity of a scholar. For these reasons we recommend it to more general reading.

The Crusaders

By Walter M. Haushalter, Baltimore, Md.

In Walter Scott's "*The Talisman*," a Crusader who had strayed away from his army met a lone Mohammedan on the shore of the Dead Sea. They thought it undignified to fight with no onlookers. So they arranged a truce and ate their meal together. The Crusader regaled the Mohammedan with stories of frozen lakes in the North where horses walked

across water without getting their feet wet. The Mohammedan refused to believe such an absurdity. But they parted good friends until their armies would meet for the battle.

We doubt that ever one single Mohammedan was converted to Christ by the Crusaders. The fact that Twentieth Century Christians will still sentimentalize over those bloody Crusades only goes to show how Christians still hanker after Paganism. The Crusades were military exploits led by adventurers and plunderers. They brought death to millions of deluded warriors, and then spread centuries of disease, bitterness and poverty. They didn't even win the tomb of Christ. And certainly they didn't convert the Mohammedans to our Lord.

There have been many Mohammedans converted to Christ in these days since, but it has been done by humble missionaries. These men and women of the Cross went to Africa and Asia without guns or swords. They were equipped with medical kits, agricultural and educational programs, Bibles, and lives that reflected the Master. And thousands of the followers of the Prophet of Mecca have said, if this is what Christianity means it is superior and altogether good and we want it for ourselves and our children.

We of the Democracies feel that we have a Mission just now to convert Totalitarians and Empires that subjugate other peoples. If we think we can battle and crush other peoples to our way of life, we are still in the toils of the Crusader's delusion. If Christian nations will free the peoples they have subjugated, share the world democratically with others, and be Christian, the Mission will succeed. Foreign lands may refuse to believe that in America horses can walk across lakes or that our way of life is superior. If ever our Mission is accepted it will be by the path of Love, Truth and the Cross.

Ministerial Education

Dean Seth W. Slaughter, Drake University

What is happening to ministerial education in America? Is it in line with the traditional educational policy of the Disciples of Christ?

For many years the degree Bachelor of Divinity has needed to be standardized in some manner. The rapid rise of non-accredited schools and the lowering of standards in a few of the older schools have made it imperative that the graduate degrees be protected. All of the colleges of the Disciples of Christ have been sympathetic with the clarification of standards. Not all have been happy over the exact standards prescribed. The Drake Bible College feels that the Disciples of Christ are faced with two very serious problems.

It seems to us that the standardizing of the graduate degrees is causing most of our Bible colleges to withdraw from any responsibility for the undergraduate who is preparing for the ministry. The assumption is that our Liberal Arts colleges will take up this task. Most of our colleges are pressed for funds and have no more money than the Bible foundations. In former years many of our Bible colleges have given a degree representing about 60 hours of Liberal Arts and 60 hours in the Bible college. We realize the A.B. has increased in popularity but we are also aware that hundreds of our ministers have scarcely any college work. Are the Disciples of Christ in a position to drop all undergraduate work in connection with their Bible Colleges and assume that their task is to specialize on the graduate degrees? It seems to us that such a procedure will open wide the doors to the non-accredited schools.

The second problem grows out of what seems to us a very definite trend on the part of the Theological Association to departmentalize ministerial

education. Most of the seminaries are not connected with a Liberal Arts college. The Association seems to assume that a student coming into seminary shall consider himself through with classroom work in the sciences and other correlated subjects.

It seems to us that it has been to the glory of the colleges of the Disciples of Christ that they have incorporated the ministerial education as an integral part of the general college. Our founders stressed the necessity of ministerial education in the atmosphere of the sciences. Our first college was named after a great philosopher and scientist, Francis Bacon. Bethany College became famous as the mother of preachers and great scientists. Alexander Campbell and W. K. Pendleton and others were tremendously interested in natural science. This intimate association has been maintained in most of our colleges until the present time.

Today as never before in the history of the ministry our men need to be thoroughly trained in the fields of the physical and the social sciences. Very few students are prepared to leave the social sciences when they enter a seminary. As they grow in the knowledge of Biblical and historical fields they must also develop in the area of Christian thought and doctrine and in the new field of pastoral counseling which calls for greater knowledge in psychology and sociology. All this means that our seminaries must employ a much larger staff of teachers than most of them are contemplating. Our colleges dare not in this generation train a narrow departmentalized type of mind for the ministry.

It seems to us very questionable whether a great seminary can arise separate from a strong college teaching the arts and the sciences. The Theological Association has made it hard for the seminary so situated by its emphasis upon a strict adherence to all students being of graduate standing. I do not

know of a university in America that excludes all undergraduates from classes where students are working for the Master's degree. In such universities as the University of Chicago the tendency is the other way. Many are contending that professional work begins with the junior year and that the A.B. should be given at the end of the sophomore year.

May I illustrate the point by citing our situation at Drake University? Drake has a strong graduate school which grants the M.A. degree. This year it has approximately 110 enrolled graduates and in the summer session had about 265. Ten hours of work must be taken in exclusively graduate classes. We are granting a number of M.A. degrees with a Bible College major. We are also granting a number of B.D. degrees with a major in Applied Christianity which requires a number of courses in the department of sociology, such as courses on the family, city and rural populations, surveys and others. We are working at the present time for an integrating course on the graduate level combining the fields of the physical sciences and the social sciences including a strong emphasis upon religious motivation. We are somewhat embarrassed by the association's insistence of the graduate level rule for all classes.

While the Drake Bible College is very sympathetic with a clearer defining of the value of the different degrees it is also very much aware that we are producing ministers for the twentieth century. The minister must be equipped with a great awareness of the forces both for good and evil that operate in this complicated world. They must be grounded in a faith that can withstand all the shocks of a despairing humanity and patiently build a new society founded upon the Christian principles of past religious experience and are being confirmed in the scientific discoveries of today.

President Morehouse

By E. S. Ames at the service in Des Moines, Jan. 24

It is natural, when we remember President Morehouse, to think of the stars. He lived among them, found quiet and strength for his soul in the contemplation of them. Their beauty refreshed him and their magnitudes exalted his spirit. He quite literally followed Emerson's advice and 'hitched his wagon to a star.' What a happy circumstance it was for one who loved the stars so much that he should have the distinction of discovering a heavenly body and thereafter have that heavenly body carry his name for ages in its celestial light. We have seen names written in the sky, hang there in white vapor for a few minutes and fade away before our eyes. But his name is carried above us in realms of light through long ages.

The stars not only lifted high his name, they elevated and enlarged his mind. Few men I have known have been more happily influenced by the special science they pursued. It was illuminating to hear him make comparisons between the visible heavens and the earth. Some of our social institutions were to him like great solar systems, magnificent orders of suns and planets enduring through great periods of time. Others were like the little asteroids perturbed and scattered, without coherence or permanence. Even religious orders may be like that, and he wanted the one to which he belonged to have unity and movement and beauty, and abiding significance.

He did not do as some physicists and astronomers have done who take occasion from the greatness of the physical universe to belittle the tiny planet on which we live, and to see man as insignificant because he is only one of the innumerable kinds of

creatures that are on the earth. Instead of this, he knew that man is as great as the greatness he can behold and in some measure comprehend. He knew that it is a greater thing to understand the dimensions, the age, and the movements of a star than to be a star. Man's thought about the material world is greater than that world itself. Whatever beauty the world may have is made into something still more wonderful when it is taken into the mind and heart of man. The stars are given a new reality and greater meaning when they are encompassed within the consciousness of the little dwellers on this little earth.

It is sometimes one of the unfortunate things about a great scientist that he cannot make easy and quick transitions between his stars and the little planet on which he lives. He seems to get lost in the great open spaces of his light-years and his aeons of time. But President Morehouse was always able to get back from the time-schedules of Jupiter and Mars to the time-tables of the Rock Island Railroad when necessary. He could spend the night in the Drake Municipal Observatory and come back the next day to personal interviews and financial problems in his office in the University. Those business figures probably had a new light upon them after such a night. They might mean the opening of a new vision for other men upon worlds of grandeur and loveliness. Great numbers of the alumni of Drake University remember how he led them from the atoms to the stars and from the stars to the atoms, and all their life they have been able to see farther and deeper than they might have done if their teacher and President had not been an expert traveler between the infinitely great and the infinitesimally small things of the universe.

We all honor him today with special appreciation

because he did not leave his science behind when he met us in our natural human ways of life but rather brought to us a rich quality of greatness, of understanding, and of adventure, which is a quality of science itself. He had the insight and the courage to keep his science an integral part of his religion. He knew that successful scientific work requires many of the most important Christian virtues. Both exact of their devotee's endless patience, surrender of self-interest, absolute sincerity and unflagging courage in the face of a sceptical world. In his address as President of the International Convention of Disciples of Christ in 1935, President Morehouse ventured to apply mathematics to the problem of Christian Union. "What is the (mathematical) probability," he asked "that the exposition of the Scripture by one (person or denomination) will become the program of the Christian world or even of our own nation?" His conclusion was that the chances of finding union on the basis of any specific doctrinal basis reduced to an absurdity. In contrast to this method of seeking union his own prescription was given in a single sentence several words of which are familiar in the physicist's laboratory. He said: "Intelligent co-operation is the catalytic agent which will bring about the desired reaction." Then he added: "Beyond all creeds is the one basis of universal fellowship. He who earnestly and sincerely would do the will of God is our brother in Christ."

It was always an honor and a joy to our alumni groups in our various cities or at church conventions when President Morehouse could be present. He entered into the spirit of the college songs and yells and knew how to preside after dinner with such personal acquaintance, and with such memory of individuals, that every one felt renewed allegiance

to him and to the institution which he represented. He drew us all together in the fine spirit of the comradeship and idealism which years of membership in university association engenders. In the last forty years, but especially during his official leadership in the last twenty years, President Morehouse has inspired confidence in the work and in the future of the university. As a student he had played in romantic football battles and gathered to himself the awe and applause with which undergraduates greet their heroes; and in later years he had won honors in the greater struggles of the search for truth, and of building up his university. These things gave him a deep hold on all who knew him and especially upon those who had been bound up with him in college life.

His long illness has been of great concern to us all. For several years at times he has been in serious danger. It seemed incongruous that a man of such great physique should be subject to illness like that, and many times he probably could not have come through his suffering and weakness except for an unusual reserve of power. But at last, like all the rest of mortals, he, too, had to surrender. He really has had a long life, and when his work in many fields is taken into account, it may be said that the cubic contents of his life have been greater than those of many lives which have had far greater lineal extent. For it is not only the number of a man's days which is important but the quality of them and what they have accomplished.

Our hearts are heavy today with the sense of personal loss but we have great comfort in his noble life and in his great contributions to all the worthy ways of human life. Ten thousand alumni of Drake University mourn with us but they also rejoice in happy memories and in appreciation of what our

noble President has done for education, for science, for religion, and for the community in which he lived. In these things his friends, his family, his students, his fellow citizens find their greatest comfort, and their greatest inspiration when they remember him. Our remembrance is therefore not primarily in the mood of untempered sorrow, but rather in the spirit of a communal celebration. We celebrate a great life, and we shall continue to celebrate it with clearer understanding and growing affection as we see more and more of its fruits in the years to come.

H. G. Elsam On War

You ask, Mr. Editor, what, if anything I am saying in public about the relation of the United States to the war in Europe? Let me answer you this way:

I am emphasizing the truth that for years I have been trying to say—There is no isolation in today's world from the common problems, the tragedies and joys, of the human race. We are inheritors of the good and the ill of mankind. No amount of ducking our peace-loving heads into the sands of theory will avoid the dread truth that the fearful realities of greed, and selfishness, and just plain sin, are swiftly approaching as huntsmen over the plain. Even in those years when I carried the banner of pacifism I could never admit that we were justified in "isolation." Now that I have taken what seems to me to be the tragically realistic point of view—the view that SEES SOME EVILS WORSE THAN WAR—I can say very frankly that we in the United States must share the guilt admitted to by Mr. Churchill when he castigated Mr. Hitler as "that evil man" . . . the sum total and creation of our sins of greed and selfishness and neglect."

Publicly and in my pulpit I am calling for a return to discipline that we may strengthen our moral standards and our individual moral stamina. I am asking the forgiveness of God to rest upon all the nations of the world. And I am not excusing the United States from her war guilt any more than I excuse Great Britain, France, Italy and Germany, or Japan. I believe that the time of a great testing is upon us for failures to live up to the responsibilities and privileges of freedom.

Personally, I believe that our more active participation in the European war is inevitable. I am not saying this in public because I have not yet been forced into a place where I have had to. I am not saying this in the pulpit because I can choose my themes and terminologies. But I am saying it whenever I am engaged in conversation (which is rather often) and I am saying it with deep regret and sorrow, but with none the less conviction of my soul.

I believe that a choice does lie before us. Because there is no isolation in today's world, and in tomorrow's future, I believe that we must do one of two things: (1) Ride on the crest of the "wave of tomorrow," vidé that sad soul, Anne Lindbergh, or, (2) Stand as a mighty levee against this coming inundation. We must, I believe, make this choice. **EITHER WE MUST BECOME APPEASERS OR RESISTERS.** I have made my choice. I made it after Munich when I came to see the utter futility of dealing with those who know nothing but double-dealing. I affirmed it at the Disciples' Peace Fellowship breakfast at Springfield, Illinois, in September of 1939. I have become strengthened in my conviction that we will be judged on the basis of this choice. Either appeasers of evil, or resisters. (Note to any light-hearted exegete: Please don't quote Matthew 5:39 in rebuttal. I, too, read Scripture.)

Letter from Ben M. Edwards

Kansas, Illinois

Relative to the Ledbetter tirade now going on in the Christian Standard. In the first place, his opening remark relative to my introducing this practice in Kansas is in error, likewise his inference that the church proper is practicing open membership. The church here does not practice open membership, but they do have teachers in the S. S. who are members of other churches, one a Methodist, one a Baptist, one a Presbyterian. I raised the question in my letter to Ledbetter, as to what constitutes open membership and made the assertion that I knew of no church among us that didn't practice open membership in some form and to my mind, the biggest form.

The churches invite people to attend, they urge them to sing in the choir, they invite them to hear their preacher, they insist that they partake of the communion, and encourage them to put all they can in the collection plates. That is open membership and I do not see how they can make anything else out of it. The matter of church roster is an unauthorized, unscriptural, and one of the biggest jokes among us. Perhaps I did not make myself clear in writing Bro. Ledbetter, but it looks to me like just another occasion for the Standard to use a rattled brain thesis to increase their subscription list. I have promised myself that they will not get another report from me, even though it comes signed and sworn to before a justice of the peace. My reaction is that Ledbetter hasn't done himself any good, the Standard hasn't proven their oft repeated statement that they were through with mud slinging, and that open-membership hasn't been hurt. As I see it, the letters, questionnaires, and invitations sent to us ministers, were not made in good faith, were deceptive as to intention, and intended to create a stir.

What Is the Answer?

For seventeen years I have been a minister in our Brotherhood, the last seven spent here in a very happy pastorate. The people have been kind and considerate like many of the Church people can be.

Several months ago I was approached by a church at———. Something stood in my way towards considering the call. The more I think about it, the more I am convinced it was a certain lack of confidence in the future of the movement. The Church at —— is a conservative church and it gave me a shock to see how unwilling I was to start in a ministry and fight for certain things against the prevailing viewpoint of the Church. Now I cannot convince myself many of our churches are much different from this church.

Recently I have been approached by another communion to consider a ministry with them. Now I have a loyalty and love of our movement and am willing to stand for certain principles if the fight is worth it. However, just to disturb rather conventional-minded people seems rather crude, if the end gained is not a free fellowship.

I suppose I will always bear the marks of the generation in which I was born. I had to do some honest thinking before I went into the ministry. My thinking is rather ordinary when I am in company with liberal churchmen from all the communions, but in a Disciple church the gap is pretty big.

What would your advice be as to the future of our Church? Should a fellow carry on? You have, I know, and we greatly respect and honor you for your ministry.

Secretary-Treasurer's Page

A. T. DeGroot

On a batch of self addressed envelopes which I sent out with duns for dues the spelling of my fair city's name was mistakenly given as "Kalalazoo." Such an opportunity seldom presents itself to some of our brethren to show their alertness and general creative abilities. Typical among the returning notes was the rejoinder from W. F. Bruce, Oklahoma City: "Why has your city changed its spelling as per address on self-addressed envelope? I have thought best to knock the 'l' out of it, however, to make sure this reaches you." He added, "I enclose dues to place me on good footing for 1941, so far as reading the rousing, stimulating, exasperating, challenging pages of the SCROLL are concerned. Some is to be tasted, some eschewed, and some chewed and digested."

Francis Jones of Clarendon Church, Hyde Park, Mass., was in a complimentary mood as he wrote accompanying his dues, saying, "I am reluctant to pay my dues or to do anything that may stop your masterpieces of Please Remit. We delinquent boys do not deserve such interesting additions to our mail."

Ah, me! Life is full of woes! In other words, more poets. Eldred Johnston of Wauseon, O., opines, "Here's my dues, even though I can't figure out what you do with all the money." He opineth further:

A Treasurer from Kalamazoo

Wrote: "Boys, pay me up what is due."

When asked why he dun it

He said, "For the fun it

Gives my living in Kalamazoo."

In addition to the twenty-three new subscribers listed in last month's issue the following have been added:

Wm. F. Clarke, 1853 Wallace Ave., Duluth, Minn.
J. P. Sewell, 536 Hammond Ave., San Antonio,
Texas.

C. W. Hautzenrader, 1702 Hague Ave., St. Paul,
Minn.

Miss T. T. Goss, 432 15th St., University, Va.

R. E. Swindler, 325 Parkway, Charlottesville, Va.

Ira A. Paternoster, 4347 Haight Ave., Cincinnati,
Ohio.

A. M. Jarman, Box 1056, University, Va.

This rate of increase, steadily maintained, will before long bring the Campbell Institute to the place I believe it can expect to occupy in the present day life of our brotherhood. We should confidently anticipate in a short time an active membership of about seven hundred and fifty members and a circulation of the SCROLL reaching twice that number.

New Members:

Mr. Geo. H. Wilson, 685 Columbus Ave., Benton
Harbor, Mich.

Charles H. Funk, 414 Gray Ave., Winchester, Ia.

Judge Joseph E. Meyer, 1612 31st St., Des Moines,
Iowa.

S. V. Mattson, 212 Grace St., Petoskey, Mich.

Richard James writes from Birmingham: There have been some outstanding things in my life this year 1940. First, the family gave me an Eastman Cine-Kodak and projector for Christmas. I have been "shooting" everything in sight. It has been quite a revelation to me. First I took pictures of the church members, in their homes and coming to and leaving church. These I have taken to the homes of elderly persons who are confined to their beds. I have a plan in the making to produce a complete reproduction of our church worship service for use in the homes of such "shut-ins."

THE SCROLL

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No. 7

This Simian World

By Rex D. Hopper, University of Texas, Austin, Tex.

This is written in response to a request from the editor because, as he expressed it, Clarence Day's **THIS SIMIAN WORLD** "is not a recent book but it is good for the souls of most of us in this troubled world." Now, in my scheme of things, a *request* from the editor is a *command*, and any book which he considers good for my soul goes on my *must* list, so I hastened to read the book. And I must confess that my soul is troubled. The editor's request and the fact that the book ran through six printings in two years conspire to convince me of its importance. Yet I find myself at a loss to decide whether the author wanted to be taken seriously or meant only to be funny. If he meant only to be funny, anything is fair in humor and serious criticism beside the point. If, however, Heywood Broun's characterization of the same author's **THE CROW'S NEST** as "humorously serious and always wise" fits this book as well, then some necessary rejoinders are in order. Some previous reader of my library copy of the book evidently thought that Day desired to receive serious consideration for he had left this advice written on the fly leaf—

"Monkeys chatter,
Bull frogs croak;
For 'tis no joke."
Consider this serious,

That he was probably correct is suggested by Day's choice of a dedicatory quotation from W. N. P. Barbellion:

"How I hate the man who talks about the 'brute

creation' with an ugly emphasis on the brute. . . . As for me, I am proud of my close kinship with other animals. I take a jealous pride in my Simian ancestry. I like to think that I was once a magnificent hairy fellow living in the trees, and that my frame has come down through geological time via sea jelly and worms and Amphioxus, Fish Dinosaurs, and Apes. Who would exchange these for the pallid couple in the Garden of Eden?"

The book, then, may be taken as a humorously serious defense of the thesis that our human foibles are to be explained by the fact of our simian ancestry. As Day himself puts it, "Let's remember, it's a simian civilization."

Against the baseline of this thesis, and as a sort of antidote to undue pessimism about the efforts of "homo sapiens," he tries to imagine what sort of civilization would have been developed by a race of super-bees, cats, dogs, pigs, goats, and elephants. Discussing the biological virtues and vices of each species, he finally concludes that they all had to bow the knee to the "monkey-men" because these possessed two traits of great survival value:—adaptability and curiosity. There then follows a fascinatingly interesting discussion of these two qualities which we can only commend to the attention of the reader.

From this, the treatment moves to a consideration of a wide variety of "human attributes," each of which is rationalized as resulting from our simian ancestry. Our disorder, zest, curiosity, intelligence, inventiveness, fear, and self-consciousness are all presented as simian traits. Our attitudes toward nature, medical care, exercise, eugenics, the sex mores, astronomy, romance, and religion are all explained as the only attitudes possible to super-monkeys.

All this leads our author to restate his problem in these words:

"Are we or are we not simians? It is no use for any man to try to think anything else out until he has decided first of all where he stands on that question. It is not only in love affairs: let us lay all that aside for the moment. It is in ethics, economics, art, education, philosophy, what-not. If we are fallen angels, we should go this road; if super-apes, that. (p. 66) In every field of thought, then, two schools appear that are divided on this:—Must we forever be at heart high-grade simians? Or are we at heart something else?" (p. 69).

To this question Day certainly replies that we are high-grade simians and should accept both the opportunities and the limitations of that basic fact.

Regrettably enough, the real flavor of the book lies below the level that can be tapped in a brief review. Take, for example, this pungent comment on the behavior of the monkey-men as compared with the superior behavior of a race of "super-cats"—

"None but the lowest dregs of such a race would have been lawyers spending their span of life on this mysterious earth studying the long dusty records of dead and gone quarrels. We simians naturally admire a profession full of wrangle and chatter. But that is a monkeyish way of deciding disputes, not a feline."

Or again, this keen insight into the biology of our relations with other animals—

"I fancy the elephants would have been gentler masters than we:—more live-and-let-live in allowing other species to stay here. Our way is to kill good and bad, male and female and babies, till the few last survivors lie hidden away from our guns. All species must surrender uncondition-

ally—those are our terms—and come and live in barns alongside us; or on us, as parasites. The creatures that want to live a life of their own, we call wild. If wild, then no matter how harmless we treat them as outlaws, and those of us who are specially well brought up shoot them for fun. Some might be our friends. We don't wish it. We keep them all terrorized. When one of us conquering monkey-men enters the woods, most animals that scent him slink away, or race off in a panic. It is not that we have planned this deliberately, but they know what we're like. Race by race they have been slaughtered. Soon all will be gone. We give neither freedom nor life-room to those we defeat."

Or this rather devastating comment on our criminal code—

"Our monkey-blood is also apparent in our judgments of crime. If a crime is committed on impulse, we partly forgive it. Why? Because, being simians, with a weakness for yielding to impulses, we like to excuse ourselves by feeling not accountable for them. Elephants would have probably taken an opposite stand. They aren't creatures of impulse, and would have been shocked at crimes due to such causes; their fault is the opposite one of pondering too long over injuries, and becoming vindictive in the end, out of all due proportion. If a young super-elephant were to murder another on impulse, they would consider him a dangerous character and string him up. But if he could prove that he had long thought of doing it, they would tend to forgive him. 'Poor fellow, he brooded' they would say. 'That's upsetting to anyone'."

Finally, this wistful expression of hope for a more adequate religion—

"If men can ever learn to accept all their truths as not final, and if they can ever learn to build on something better than dogma, they may not be found saying, discouragedly, every so often, that every civilization carries in it the seeds of decay. On stars where creeds come late in the life of a race; where they spring from the riper, not cruder reactions of spirit, . . . they perhaps run a finer, more beautiful course than the simians', and open the eyes of the soul to far loftier visions.

The book must be used to be appreciated for much of its humor and most of its wit and wisdom are hidden away in chance sentences and random observations. Having read it, I can honestly commend it to your attention.

Having done so, I can just as honestly warn you to read it with care. If you can use it for what it is—a collection of clever and incisive comments on human weaknesses—it will make it possible for you to "laugh at yourself," and that is a very necessary therapeutic exercise in these parlous times. However, don't make the mistake of accepting Day's "explanation" of our limitations, for the book represents thoroughly bad biology and psychology. The first major error is found in the title of the book. *We're not simians*, a relevant biological fact that a humorist may pardonably overlook but which an ordinary mortal will neglect at his peril. It is something more than quibbling to point out that it is bad biology to attempt a rationalization of our behavior on the grounds that we are "monkey-men." To call ours a "simian civilization" makes excellent humor and provides a springboard for some very good amateur philosophizing but it is bad biology. Furthermore, there are better grounds for achieving the desired results.

Again, the book is shot through with Lamarck-

ism, the theory of the inheritance of acquired characteristics. Numerous examples might be cited. Perhaps the most ingenious is the suggestion that

"Satan in the Bible is definitely a simian's devil. The snake, it is known, is the animal monkey's most dread. Hence when men give their devil a definite form they make him a snake. A race of super-chickens would have pictured their devil a hawk."

Now, this is good fun but nonsensical biology.

Finally, the position of the book implies a belief in what has been called a "racial memory," another thoroughly discredited dogma. Witness this passage—

"Life is enormously flexible—but we carry our hairy past with us wherever we go . . . There are definite limits to simian civilizations, due in part to some primitive traits that help keep us alive, and in part to the mere fact that every being has to be something, and when one is a simian one is not also something else. Our main-springs are fixed, and our principal traits are deep-rooted. We cannot now re-live the ages whose imprint we hear."

Only a good stiff dose of C. M. Childs and H. S. Jennings can do anything to correct that point of view. All of which leads me to remark that nothing is so conducive to hope and courage; nothing so challenging in its implications for desirable social change as the position represented by the Cooley-Mead-Dewey-Faris theory of socialization. If one is seeking humor, Day is the better bet. But, if one is seeking really adequate foundations for the hope that is in him, and if one desires a reliable compass by which to steer his course through the troubled waters of the present cultural typhoon, let him consult the sources mentioned. He will find peace for his soul.

Graduate Disciple Students

By Perry E. Gresham, 99 Claremont Ave., New York

The growing interest of Disciple students in advanced training was clearly shown by Montgomery in his book, *The Education of Ministers*. The three schools most commonly selected are the University of Chicago, Yale University and Union Theological Seminary. A limited experience in two of these schools and an acquaintance with the third lead me to express some views with reference to the relative opportunities offered for advanced study.

At least five things should be taken into consideration when one plans a period of study at one of the great academic institutions. The first of these is the nature and quality of offerings in his chosen field of study, with attention to the congeniality of the professorial biases with Disciple ideology. The second is the opportunities for fellowship with his brethren of the faith. A third item which looms large in the lives of many students is the opportunity for employment, scholarships, and self-aid of one kind or another. One should also give consideration to the physical conditions, such as living quarters, places to board, and the general problems pertinent to location. Finally, the wise student will look to the cultural opportunities that will help him to develop the rich resources of an educated personality. With the five criteria suggested above in mind, I shall make certain observations concerning opportunities at the three schools.

If a Disciple student wants to study philosophy of religion and theology, I would rate Chicago first, Yale second, and Union third. The Union theologians, Niebuhr and Tillich, are hard bitten by the Barthian reaction which is a pre-scientific viewpoint antithetical to the Disciple tradition of reasonableness and common sense. Chicago, with more

scientific philosophers—Hartshorne, Wieman, and Aubrey—offers training invaluable to the understanding of contemporary religious problems from a Disciple frame of reference. Calhoun and MacIntosh at Yale are, in like manner, free from the taint of dogmatism. Richard Niebuhr is so admirably grounded in social psychology and the relation of religion to its cultural context that his theological approach is inoffensive and even adds interest. If one turns to history, it means Chicago by all odds. Garrison is the world's greatest authority on Disciple history and serves it with more personal charm than anyone in the field. Yale offers fair opportunities with pretty ample library facilities, while Union has only three volumes of the *Millennial Harbinger*. It is impossible to get sources for a thorough-going Disciple research at the New York location. Chicago has the most ample Disciple library encountered in my experience.

Union ranks high in religious education. Elliott and Harris are both able men of a scientific persuasion. Johnson and Reisner of Teachers College across the street are the successors to George Albert Coe and are the inheritors of his vigor. The rich resources of the vast army of educators in Teachers College, with ample libraries on all educational subjects, are worthy of mention. It is my understanding that Chicago and Yale are both well equipped in this field. Bower at Chicago is the pride of the Disciples in religious education and is, in my judgment, the most omniscient man in the field now living. If a student selects the practical field, Union and Yale have the edge. Fosdick, Buttrick, Bowie, and Coffin are a formidable array. Luccock at Yale is unexcelled for brilliance, charm, and insight. Palmer and Gilkey are, of course, outstanding, but the entire course of study in the field of preaching receives less emphasis at Chicago than at the other

schools. All of them now offer interesting courses in pastoral psychology. Standard Biblical studies are about mutually good at all three institutions.

The opportunities for fellowship with other Disciples hits an all-time low at Union, is somewhat better at Yale, and is best at Chicago. I know of only one Disciple student in the Seminary this year. There are, however, four of us on leave from Disciple colleges at Columbia University. The Disciples Divinity House is in a very real sense the Disciple brain trust, under the leadership of that "errant old Campbellite," Edward Scribner Ames, who would make anyone willing to die for the "true faith."

Employment is not much good anywhere. Up until this year it was best at Yale, but the Congregationalists have put up a protective tariff in that vicinity which militates against Disciple preaching for Congregational churches. Chicago and New York offer limited opportunities. The unheard-of Divinity House scholarships afford the best opportunity for student aid for those preparing to preach. They are inaccessible to married students and those preparing for the Ph.D. Tuition at Columbia runs in the vicinity of \$400.00, but is quite reasonable for ministerial students at Union, Chicago, and Yale, all three of which offer scholarships to virtually all who attend. My own Teachers College scholarship is one of sixteen in a student body of eight or ten thousand.

Living conditions for married students are most satisfactory at Union. McGiffert Hall is beautiful, reasonable, and commodious. Yale and Chicago have a few reasonable apartments, most of which are lacking in beauty and utility. An enormous consideration, however, at Union is the high tuition for children at private schools. Public schools in this area present problems. Living quarters for single

men are best at Chicago for Disciple students, but the beautiful new dormitories at Yale afford excellent housing. Food is expensive anywhere.

Cultural opportunities are rich enough to give one social indigestion at any of these schools. New York, of course, has the greatest theatres, operas, and churches in America (I hope no one from Boston reads this).

Resourcefulness can overcome any of the difficulties. Thanks to the help of Dr. Albert W. Palmer, I preach each Sunday for a little Congregational Church; through the generosity of Union Seminary, we live in beautiful McGiffert Hall; by the grace of Teachers College, I have a scholarship; by the long-suffering patience of the University Christian Church, Fort Worth, Texas, I continue to live. I have concluded that I am the world's worst preacher. While most churches pay their ministers to preach, my congregation pays me not to preach.

My method of choosing sermons goes something like this. I prepare subjects a year ahead. I first line up the special days, national holidays, and the periods of special services that I intend to have. Then I begin to choose the line which will best fit in with what has preceded and what is to follow. I often take a month in preparation for Easter, a month in preparing for Pentecost, and follow these with a sermon on "What we have learned or promised in this special season." Several Sundays are always left vacant for the special thing which may come up unexpectedly or some event which I feel needs special emphasis.

I am keeping absolutely quiet on the war question. Our government seems to be headed for war, but this time, I am not a part to encouraging it.

Ben M. Edwards.

Religion and Good Deeds

By Orvis F. Jordan, Park Ridge, Illinois

Very often the unreflective man of the street passes the judgment on church members that they do not "do anything." For him the sum total of religion is the willingness to throw a dime to a pan-handler. Religion that is true is nothing more nor less than a kind of glorified Boy Scout program in which every one does his good turn every day.

This hypothetical man of the street has taken one side of a very old theological controversy. It is the controversy between the advocates of faith and of works. Martin Luther insisted that salvation was by faith alone. This was in opposition to the Catholic program of "works" which included alms-giving, confessions and counted prayers. Luther was so sure of himself that he spoke of the epistle of James as "an epistle of straw" because it spoke of proving one's faith by one's works. Only a few years ago a parent who had been brought up on Fundamentalist nourishment queried me, "Do you believe that what one does has anything to do with one's salvation?" On receiving an affirmative answer, he took his child out of my Sunday school.

It is obvious that no program of good works can be intelligent unless something happens to the soul of the person who wants to do good works. A lot of harm has been done in the world by "good" people who were unintelligent. And it is equally obvious that a lot of intelligent people see opportunities of good works, and do nothing about these opportunities for the lack of right motivation. Religion has to begin with a program for the spiritual education of the individual before there can be much out-put in the way of social service. This follows the formula of "the greatest of the prophets," John

the Baptist, who said, "Repent, for the kingdom of heaven is at hand."

As I see the program of the Christian religion, it is right in its great emphasis on faith in Jesus Christ." This faith gives to the waiting soul a sense of right values. It fans into a flame the love of God and the love of our fellow men. It opens the eyes of the believer to human need, and to ways of meeting this need.

The difficulty of an older type of religion was that it kept the believer concerned with his own needs and interests. It made salvation a matter of escaping hell and finding heaven. The hell that engulfs all humanity was not much considered. Salvation was purely individualistic.

That Jesus believed both in faith and works is evidenced by many of his teachings. There was the parable of the House on the Sand and of the House on the Rock. "By their fruits ye shall know them" was the criterion for the judging of religious teachers.

Perhaps there is a type of "do-gooder" that sees the needs of humanity in altogether too simple terms. He thinks in terms of food and old clothes for the under-privileged. There are too many hungry and unsheltered people in the world right now to be scornful of such an elementary program. Vitamins for half-nourished children carries appeal to all but the hardest of hearts. The appeal for food and clothing is the one that a church will most quickly respond to. In forty years I have never asked a church for funds for the unfortunate of my parish without a quick and adequate reply. But there are other needs that are less easily met.

I have seen talented youth go without a college education for the lack of a few hundred dollars. Appeals for community interests such as good schools, civic beauty, and wholesome recreation will

often fail. The Christian "do-gooder" sticks to the primal necessities. His compassion does not go far enough to include the things that give life value. Undoubtedly this indicates the lack of the right spiritual background. It is a lack that could have been supplied by uplifting worship and intelligent preaching. Thus are certain social processes tied up with certain other processes that the saints love to call "spiritual."

It is for this reason that I would hold with those who would promote a well-rounded Christian program. There is a place in the church for the mystic, and even for the "prayer-meeting Christian." There is a place for the person who sits in a pew every Sunday with a deep conviction that this is his duty. Worship that is beautiful and uplifting, and preaching that explores the deep places of the human spirit, have an all-important ministry.

But I am sure I would belong to the school that thinks one should do something as the result of his religious experience. I suppose the long-faced theologians of the Ecumenical Conferences would likely call me an "activist." I think I would not mind very much. An "activist" sometimes rides off in two or three directions at once, and otherwise displays his lack of intelligence and sense of value. But the do-nothing mystic is in some dangers also. I have not read Anatole France's "Thais" for nothing. The saint on the top of the pillar is not the final goal in Christian achievement.

I despair of our movement. The Evangelist leaves me cold, the Standard, when I see it, at least makes me mad. But so much of both magazines is irrelevant to our present crisis. The leadership of our Boards seems to be so sincere but so deadening in that very sincerity of institutionalism.

A Comment.

A Tribute to Certain Disciples

By Stanwood Cobb

(INTRODUCTORY NOTE. The author of this is a graduate of the Harvard Divinity School where he prepared for the ministry. Later he took up educational work and founded the Progressive Education Association. He is now the head of a private school in Washington, D. C.)

Recently he published a little book on "Character," Chapter I being "A Spiritual Autobiography" in which the following passage occurs. As an unsolicited and unexpected testimonial to a humble group of Disciples it should be of interest to readers of the Scroll. — Charles S. Lobingier, Washington, D. C.

"While I was teaching Latin in the Brockton (Mass.) High School, I had an amazing spiritual adventure. I was out for a walk one evening and happened to pass a little chapel on a side street, from which light was streaming and the sound of congregational singing. I went up to the door to look in and see what kind of service it was. There was a small group of about twenty in the congregation. The young clergyman officiating immediately came to the door at my approach and so cordially urged me to come in and join them that I allowed myself to be persuaded. It was, as I found, a church of the Disciples of Christ or Campbellites, an offshoot from the Baptist denomination strong in the Middle West but not widespread in the East. This little group of simple working people, with a young clergyman who was still a theological student supplying their needs, I found to be the most spiritual and vital Christians I had ever encoun-

tered. Their religion was real. It not only inspired their worship with a deep sense of reverence and nearness to God, but inspired—as I found on conversation with them later—their whole lives. They called each other brother and sister. They were simple people. One was a night watchman of the railroad; one drove a baker's team; one, a girl, worked in a candy factory—and so it went. When these people prayed they really talked with God. The power of the Holy Spirit shone through them and affected me deeply. I had never seen any such expression of religion. Undoubtedly the early Christian communities were of such nature. I should call this a true line of descent in the Apostolic Succession.

“Every Thursday night I attended their service, feeling more and more drawn into their mystic and celestial brotherhood. Finally the time came when they urged me to join their church. This would require baptism by total immersion, a ritual quite antipathetic to my religious philosophy up to date. But I thought, why should I let a simple matter like this stand in the way of fellowship with this wonderful group? Their theology was not narrow, only this requirement of total immersion. So I accepted the ritual and joined their brotherhood. As one would expect, the baptism itself did not translate me into a celestial condition of life; but my fellowship with these simple and earnest Christians was then, and remains in memory still, one of the sweetest and loftiest spiritual experiences of my life. . . . But as I investigated its churches in Greater Boston I found nowhere such a spiritual expression as I had seen in the little Brockton chapel. On the contrary, these larger urban churches were in no way superior to churches of the other orthodox denominations.”

Christian Education Advance

By C. W. Longman, St. Louis, Mo.

The United Christian Education Advance is a concerted effort on the part of the Protestant educational forces which make up the International Council of Religious Education. In February of 1940 there was voted approval of the idea, but it was in the Annual meeting of the Council in 1941 that the plans were formulated for carrying the idea forward. A meeting of representative leaders in Pittsburgh in December paved the way for the more definite proposals brought to the 1941 meeting. The findings of these various conferences have been put in the hands of the Central Committee of the Council for final formulation and launching.

There is no thought of regimentation being applied to the program building of the constituent groups. It is rather to discover and capitalize on that which is common in the educational programs now under way, and to make this the base line for a real advance. This is typical of the work of the Council. The development of the curriculum rests on basic agreements coupled with denominational liberty.

The Advance will represent the attempt of the Protestant educational forces to respond affirmatively and aggressively to the challenge of a pagan expression of present-day civilization. A quotation from a preliminary statement is indicative of the basic urge which underlies the Advance. "Our civilization faces a grave crisis. Violence and force are rampant because our spiritual insights and ethical codes are inadequate. They do not qualify us to manage a high-powered technical world. Secular sovereignties rule modern man's conscience because he has lost the true God. Human freedom retreats before the swagger of human half-gods. Catas-

trophe is indeed upon us unless the power of true religion can be rapidly and widely extended."

It is in terms of such emergent challenges that the Advance is conceived. It will affirm the continued conviction of evangelical Protestantism that the Christian teaching program can "release the power of God to change lives, to Christianize new areas of personal, community, and national life, to achieve Christian world brotherhood, and to lift up and glorify Christ in the hearts of men in our day."

In attempting to achieve such ends the Advance will have both immediate and long range goals." In one sense it is a continuous and growing program, and will adapt itself to changing and emergent needs as these may appear in given localities and areas. In another sense, however, it will be a call to a fresh venture in the name of the Christian religion. Obviously an advance can be made either by attempting something new, or by adding something qualitative to the worthy tasks already under way. There will be plans for doing better those things which are now a part of every worthy program of Christian education, but there will be a new challenge which will catch the imagination and call forth the enthusiastic support of all earnest Christians.

Whatever may be the slogan on the banner of the Advance we need to remember that this is no departure from the educational method which has always characterized the Council. It is not running up the white flag of defeat as is so often true when the local church calls an evangelist to conduct a meeting. There will still be the striving to effectively relate growing persons to the God revealed in Jesus; the achievement of a Christlike character and a Christian philosophy of life; a growing knowledge and appreciation of the Bible and other resources of the spirit; an ever widening area of

Christian influence and growth in the family; the need for an active participation in the ongoing program of the church, and the modification of this program to make it an effective means in the lives of growing persons; and the building of a Christian social order throughout the world. These are the formulated objectives of the Council. The Advance is an attempt to bridge the gap between these goals and the actual work in the majority of churches and communities.

At the present period of the developing program of the Advance the following have been recognized as representative of the points at which specific emphases will be made.

"1. To extend the outreach of Christian education so that every person and every home shall be served with opportunities for Christian growth."

"2. To improve the program of Christian education as carried on in home, church, and community, so as to provide every person with opportunities so attractive and effective as to lead him to commitment to Jesus Christ as Savior and Lord, and to make him increasingly Christian in daily living."

"3. To increase inter-church and community cooperation in Christian education."

"4. To develop a public mind in support of Christian education so that wider use will be made of the facilities already available, and their further extension will be made possible."

The first two goals will be worked out through the denominational organizations and their definite and continuing relationship to the local church. The third goal will be achieved through the work of local groupings of churches and ministers. In this connection there will be opportunity for much help from the International Council. It is in terms of the fourth goal that the Council will render its most significant service. Only in terms of such a repre-

sentation of Protestant groups can adequate time be secured on national radio hook-ups. Such time is not for sale. It is available as a service, but by that very token there must be no question of the truly representative character of the request for such service.

In such a service the International Council might well move to a new position of significance in the thinking of thousands of Protestant churches, and be recognized for the first time by thousands of lay leaders as an added force in their struggle for religious freedom. Many Protestants appear to think of the International Council as a sort of super-organization, and therefore refuse to cooperate with consistency and enthusiasm. In terms of an adequate service, such as is suggested above, Protestants could be brought to a new sense of unity and cooperative spirit. Unless such service can be centered about some challenging enterprise, upon which there is basic agreement, and it can be dramatized effectively, this part of the Advance will miss its largest measure of service.

But there is even greater danger that the Advance will merely mark time because the constituent denominations, and their local groupings, will never lift their eyes sufficiently above the drab routine to which they are now addressing themselves, and see all of the task in a sufficiently new light to awaken them to new enthusiasm and fresh zeal. Much of the advance needed is not something dramatically new, but a new and dramatic doing of that which we have long seen as a major responsibility.

The Advance will be definitely launched in the meetings which are planned for the spring of 1942. There will be significant meetings throughout the nation during 1942-43. These will be brought to even out-of-the-way churches, so that the impact of the Advance may touch every church, and in turn

be made more significant by the increased effectiveness of the local church. Denominational leaders will share in these meetings, on the assumption that thus they are serving their own constituency and the larger emphasis of the Good News. Such meetings, coupled with nation-wide publicity, should prepare the way for a real Advance in Christian education.

Let us not mistake the plans for the Advance itself. The successful work of the local churches, the growth in Christian character, will be final evidence. This can be the occasion for a real advance among the churches of the Disciples, if the ministers and the lay readers among us will it to be so. If we fail to do so it will not be sufficient to say, "Well, the Advance was not a success, and that accounts for our weak program." The Disciples of Christ can advance if and when we decide to do so. As leaders and local churches we must become alert to our real opportunity. The United Christian Education Advance might well be the occasion for such an achievement.

I took my first aeroplane flight several weeks ago. We went to Atlanta to see the Alabama-Georgia Tech Football Game. Previous to this I have been living on a plane, but now there has been added another dimension to my life. I can now live up in the air as well. That added dimension changes lots of things with regard to one's perspective. A river is quite a different thing from the air than what it looks like from the large end of a fishing pole!

Books read lately. Van Wick Brooks, *New England: Indian Summer*; Luccock, *Acts of Apostles* Vol. I; Harsanyi, *The Star Gazer*; Asch, *The Nazarene*; Sessler, *Saints and Tomahawks, China Discovers Her West*; E. O. James, *The Social Function of Religion*.

R. L. James.

Lights and Shadows of Retirement

By Perry J. Rice, South Gate, California

Nearly three years ago I retired. Until January 28th, 1938 I was active in a full time position, and being in good health I had scarcely begun to realize that I was growing old, tho' I was at that time past seventy. On that date I suffered a mild attack of coronary thrombosis which laid me up in a hospital for four weeks and compeled me to practically cease all my usual activities for several months. In October following I retired from the position as Executive Secretary of the Chicago Disciples union, a position I held for nearly twenty one years.

It was not a pleasant experience to be compelled on the advise of my physician to give up active participation in the various enterprises that had occupied my time for so many years. My work had been my chief enjoyment, and I had been in the ministry for a little over fifty years. To be sure there had been some hardships connected with it, but reviewing the years these seemed of minor importance. On the whole I had had a happy and rich experience, and could feel abundantly rewarded for all I had done. But I was not satisfied with my achievements. I wanted to do more than I had done. It seemed to me that I had more to give than I had ever had. I felt that Christianity had the answer to the herculean problems of our time and I wanted to add my bit toward the solution of these problems. This may be an expression of conceit. I sometimes think it is, but if it is conceit it is of that mild variety that I believe is quite essential to any measure of success in life. One has to feel some sense of his own importance if he is to accomplish any thing worth while.

Fortunately I had begun a piece of research and writing which I was permitted to continue and this has engaged a part of my time ever since. It has given me a feeling of continuing my ministry and

so to me has been richly rewarding. This work and some personal interests that were important kept me in Chicago until the spring of 1940 when I moved to Southern California where three of my children had previously settled.

If the months of my illness and approaching retirement were cloudy the clouds were golden. The churches I had served in Chicago, and the friends I had made while there gave to myself and Mrs. Rice such evidences of appreciation and affection that we shall continue to feel deeply indebted to them the remainder of our lives. But it is the kind of debt that is easily and gladly borne. No, I am not completely reconciled to retirement. I should like to be in the thick of the fight and share with all who believe as I do about the importance of Christianity in the struggles that are ahead of us. But I am happy to feel that younger men of consecration and training are able to carry on.

In California we are happily situated in a new bungalow that our son built last spring, and I am greatly enjoying the work of developing lawns in both the front and back yards and planting shrubs and trees. I was raised on a farm and it seems like returning to my youth to dig in the dirt and use a shovel and a rake, but gardening is not my only occupation. I read the morning paper a little more leisurely and thoroughly than I used to read the Chicago Tribune, and I read books too. I listen to the reports of what is going on in Europe and Asia every day, and on Sundays after going to church in Huntington Park and listening to a helpful sermon by my pastor Leslie R. Smith, I listen also to Harry Emerson Fosdick and always feel greatly edified.

I am serving as an elder in the church and for the past several months I have been teaching a special interest group of business and professional people, giving first a course in Introduction to the

Gospels and Acts, and second a course in the Origin and History of the Disciples. The immediate preparation I have made for teaching these courses has afforded me real pleasure and I have greatly enjoyed the teaching experience.

Once each month I have been meeting with a group of Christian ministers, pastors of Christian churches in Los Angeles and vicinity who desired fellowship with kindred minds and opportunity for free discussion. Many of them are young men who have had University training. One of them is my pastor who took graduate work in Yale, another is Myron C. Cole, who was with us in the Disciples' Divinity House for several years, and still another is Franklin Minck, now pastor of the East Side Christian Church in Long Beach, and President of the Southern California State Convention, and there are several other men still younger than these. Cleveland Kleihaur, pastor of the great Hollywood-Beverly Church, George Reeves of Pomona, George Marsh of Glendale, Ben Watson of Pasadena, Primus Bennett of Ventura and a number of other older men also meet with us. We review books such as C. C. Morrison's: "What is Christianity." Charles A. Elwood's: "The World's Need of Christ," and Harris Franklin Rall's: "Christianity. An Inquiry Into Its Nature and Truth." We also discuss the Disciples with an effort to arrive at a better understanding of their mission in the world and a deeper appreciation of their position. At the last meeting Dr. Herbert L. Willett, who is sojourning in these parts, was our guest speaker and leader of discussion. It is real joy to have fellowship with these alert, forward-looking, free men who hold the future of our cause in Southern California in their hands.

Recently I was made Chairman of the Campus Commission of the Southern California Board of Christian Education. It is the business of this Com-

mission to provide Christian fellowship and guidance to students from Christian churches on the campuses of Los Angeles City College, The University of Southern California and The University of California at Los Angeles. It works in cooperation with the Religious Conference, which is an institution set up on the campuses or near them to give emphasis to religion. Most of the religious bodies, including the Catholics, the Episcopalians, the Jews and the Latter Day Saints are participating in it. Don Braden, the son of Arthur Braden, formerly President of Chapman college, and later of Transylvania, but now pastor of the Wilshire church, is employed by the Commission to work with Disciple students and he has organized Campbell Clubs on the campuses. He meets with these clubs weekly and arranges for speakers and leaders of discussion. It is felt to be an important work and my connection with it helps me to feel as if I "belonged."

O yes, about the climate of Southern California. Well it has rained nearly every day for the past month and it is raining as I write. But then this is "Unusual."

In the Drake Alumnus of last September President Morehouse addressed an appeal to all the alumni. He announced that, "On May 7, 1941, we alumni of Drake will celebrate our Sixtieth Anniversary of the founding of the University." After recounting some of the achievements of the past fifty years, he said, "We are going to have a real celebration—one that will make you proud that you are a graduate of Drake University." Now, the celebration next May will be very different from that he was planning, but it will still be inspired by his personality, and it will be elevated and glorified by a greater realization of what we all owe to the vision, tireless energy, and warm human heart of President Morehouse.

Wishes of a Minister

By Dean Harrison, Ennis, Texas

What I would like to do most for the church that I serve—the question places my mind in a quandary. There are so many things that I would like to do—so many things that need to be done! What are these definite accomplishments of which I have dreamed in relation with my present ministry?

I feel that there are eight aims of which I am conscious in my own thinking. First, my desire is to make the church vital in the experience of its members, to make Christianity relevant to everyday life, and to help undergird my members's lives so that in time of trials, adversities, sorrows, and temptations, they will have a steady and unshaken ground on which to walk. Jesus came to give men poise and self-control, and Christians should catch something of His secret. In my congregation are several widows, whose husbands in time of adversity, when their savings were swept away, took what seemed to them the easiest way out—suicide. As a minister my desire is to guard against such a breakdown occurring in the lives of my people.

Second, I wish to give to my parishoners an understanding and an appreciation of the Bible, its outstanding characters, its great themes, and its paramount ideals. One thing that I have discovered in the very few years of my ministry to my utter amazement is the ignorance of the majority of church members about the Bible. I want them to have an appreciation of the past, to know how men have passed from infancy to maturity in their understanding of the universe, God, and the human soul. I would like to make it possible for the teachers of the Sunday School to be trained so that they would have definite objectives and an adequate background to teach others.

Third, I would that our church services were always reverent, worshipful, uplifting, inspiring, and helpful. I have found in my community a flagrant disregard for the fundamental principles of worship in the Protestant churches. I want my people to feel that after having attended church they have been on a mountain top where they have gained sustenance, strength, and courage for the days of the week ahead of them.

Fourth, I desire that my members would know that I am always ready to listen to their problems at any time. So many need someone to whom they can speak freely and openly. It is a tragedy for a minister to be in sympathy with the present trend of scorning pastoral calling. More can often be done in one personal contact with a man than scores of sermons preached to the man. Then, too, it is difficult to speak to people and pray for people unless you know their problems.

Fifth, I especially wish to get the men interested in the church and its world program. The church needs strong, virile, intelligent, wide-awake men—men with business sense and with hearts dedicated to the highest. Most small churches permit the women to “bear the load” in planning and carrying to fulfillment the church program. There are many tasks that the church needs to undertake that demand men with courage and vigor. Jesus selected twelve men and entrusted to them his great mission in the world. It is time that we were enlisting our men of today to “save our Christian ideals from being feminized.”

Sixth, I would that my members would feel that our church is not a local church, but that it is an integral part of a world-wide church. Our church members need to feel the sense of brotherhood with all other Christians, the tie of a common task and

a shared Christ. They need to catch the vision of the inheritance that is ours from the past and the responsibility of handing on to the future a more united and a more workable faith.

Seventh, I desire to make my church an evangelistic church. I fear to use the word "evangelistic" because of its usual connotation. However, I do want my people to realize that real faith cannot be kept to themselves. It must be shared with others. If the church is to continue to live, there must be developed methods of actively winning new followers for Jesus Christ. The task of intelligent evangelism is more difficult than it has been for numbers of years, but the added obstacles make it more imperative than ever. Jesus makes "new" men today, but he must have the assistance of His followers to lead men to Him.

Eighth, I wish to slowly (for it must of necessity be a slow process and is not to be accomplished overnight) and effectively lead my people out of the superstition and the dogmatism that exists in so many hearts and bring them to the place where religion will be intelligent, "responsive to truth", indispensable, and adequate.

But after these dreams of mine have been stated, they might all be summarized in my one great desire, to help the members of the church of which I am minister to see religion in terms of everyday living—not some emotional upheaval, not some ecstatic experience, but a steady day-by-day living. I would have them realize that religion is not just another part of life to be endured or enjoyed, but that it is an indispensable phase of every avenue of experience. Too many of our church members have their names on the church rolls simply because their fathers and mothers had before them. They are heirs, receiving their faith from the past but they

are doing nothing to pass on a vital faith to the future. They may attend church, but after Sunday is over, Christian ideals never enter into their minds.

Religion must be in the relationships of the employer with the employee, the employee with the employer, business man with business man, parents with children, children with parents, upper class with lower class, housewife with maid, and on and on in every part of life. One of our leading preachers has said, "We are not all of us able to contribute much to the rendering of the Fifth Symphony or to the singing of Handel's Messiah, but we can all learn to live. And religion is just that—it is living. It is living one's best, true, complete itself." When all men see its beauty, when they feel its vitality, when they live its ideals, God's kingdom will have come among men.

Dear Dr. Ames:

In your HOUSE NEWS, Vol 12 No. 2, you make a plea for higher education and the more thorough training of men for the ministry. You speak especially of the needs of rural churches. Of course you have struck a serious need; and more, a vital one.

But here is another side of the question and I am wondering what can be done about it. Just as there is a tendency in wealth to create a hiatus between itself and poverty so there is a tendency in culture, even in the higher education and culture of ministers of the gospel, to pull away from less cultured groups. It happens therefore that the great masses of the "common people," as we call them, pass by our cultured pulpits and our "beautiful sanctuaries." Meanwhile multitudes of such people are wide open to various uncultured cults, such as the Holy Rollers, the Pentecostals, and a dozen others. We, Disciples, have reached almost a stalemate in

our numerical growth. The cults, we are told, are growing. Have you a solution to offer of this problem?

W. J. Lhaman.

Secretary-Treasurer's Page

A. T. DeGroot

Two of our young men, the perpetually youthful W. J. Lhaman of Columbia, Mo., and the perennially pert Wm. Mullendore of Franklin, Ind., have sent snappy comebacks with their "two iron men." The former referred to Micah's famous diamond rule and said the only dues "that I know of that are rolling down as waters are those that Uncle Sam is pouring into gun powder *et id omne genus*." The latter reacted to my calling the delinquents the Terrible Meek because they were terrible to be late with their dues and then probably too meek to bring up the subject later, by saying—

And here is one of the terrible meek
For whom you need not search or seek;
Here are two bucks, my dear DeGroot,
For which no longer need you dig and root.

That "terrible meek" appellation has its good points—the chaplains are paying up *pronto* so as not to be so classified! Major Earl A. Blackman, 161st FA, Camp Robinson, Ark., was the first under the wire with his remittance. R. H. Davis of Chicago was also quick to ask to be removed from that status and to be enlisted among the "better late than never," as he put it.

Dues have come in as follows: Sept., \$18; Oct., \$71; Nov., \$120; Dec., \$42; Jan., \$34; Feb., \$59. Our expenses for a year run around \$650, which looks to me like we need \$306 by the end of June.

So we're into the last half. Pay up, men!

Faith of the Free

By Albert A. Esculto

Now that the "Faith of the Free" in your honor is a matter of public record, this book will speed up my freight-train mind to show that our major contribution as Disciples lies in our making secularism, a sound, common sense religion. Dr. Van Meter Ames' paper and Dr. Garrison's paper in this book give me some rich suggestions for my thesis. Our sense of worship, our theology (if any), should be secular as demanded by our thought patterns such as free science, democracy, and our very movement as of the spirit of the Renaissance.

As regards Carl Ledbetter's "Open-Membership" thesis and the concerted editorials of the Standard, those concerned are entitled to the gratitude of the whole brotherhood in general and to the Campbell Institute in particular. We ought to honor the Editor of the Standard and Mr. Ledbetter with an invitation to the August fellowship of the Campbell Institute.

As to the funny editorials Geo. Campbell used to say that what the world needs is the art of laughing. He thought that what was wrong with the Standard group, was that they did not know how to laugh. Judging the recent Standard editorials, especially on the U. C. M. S., the Scroll, and Dr. DeGroot, they seem to have learned a little how to laugh. Let us encourage them to keep on learning, for they are still far from perfect.

Forgiving them for such innocent mistakes, the staff of the Christian Standard, with Mr. Ledbetter and his thesis, and even Dr. F. D. Kershner and his "Stars," have rendered an invaluable service to the brotherhood.

Add to January Scroll

We believe Mr. Brooks has pointed out the one and only way to Christian union. It is the way of *fellowship* with one another and with Jesus Christ. This is the kind of union which allows freedom of opinion (ten thousand opinions, if need be). Ed.

We do not follow the argument of Dr. Sharpe at the point where he holds that believing in God implies theology. He says, "theology has always tended to become and to be philosophy of religion." We favor helping this tendency along. The philosophy of religion does not make itself into authoritarian creeds. It is open to revision and it does not rest upon "faith" in a fixed revelation as theology does. Dr. Lhaman, in this issue, rightly says: "This new fellowship had no theology but the doctrine of the apostles; and that was not theology; it was personal loyalty to the person of the risen Christ." Ed.

Interest in literacy movements around the world has been stimulated in recent years through the keyword method invented by Dr. Frank Laubach. Four or five years ago I visited a church in the mountains where the members of the congregation took part in responsive reading and a chorus of sixteen or eighteen women sang the hymnals. The pastor told me that six months before my visit not a single member could either read or write. He had attended an institute conducted by Dr. Laubach and had taught the whole congregation how to read. E. K. Higdon, in *Christian World Facts*.

Program at St. Louis

The President of the Institute has had a Committee Meeting to make plans for the "Midnight Sessions" at St. Louis. With him on the Committee are: Raymond F. McLain, George Moore, Hayes Farrish, and Frank M. Gardner.

Thursday night: "Outlines of a New World Order."

Friday night: "The Continuing Disciple Ministry" (ministerial qualifications, ordination, placement, and tenure).

Saturday night: "The Continuing Disciple Brotherhood" (questions to be covered: What Specific Contribution Does Our Brotherhood Have to Make to the Expanding Kingdom? What Emphases Should Be Made by Disciples in the Immediate Future? What Factors Affect the Continuing Brotherhood?)

Sunday night: Disciples Peace Fellowship.

Monday night: "The Talk of the Preacher in the Present Crisis."

Tuesday night: "Theology for the New World Order"—a panel session.

Speakers have been tentatively listed for these subjects but more definite announcement will be made next month.

For the last three or four years the Disciples Peace Fellowship have sought to have their programs at the hour which the Campbell Institute has used for many years. It has been a question as to what adjustment should be made. Perhaps the topics indicated above, with a selection of speakers especially interested in these subjects, may meet the requirements.

THE SCROLL

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B. F. Dailey

By William Mullendore, Franklin, Indiana.

The following tribute to B. F. Dailey was written at the time of his death, in June 1929. He was one of the early members of the Institute and a well known preacher in Indiana. "He was very much handicapped by being very deaf and quite lame. But he was keen of mind and warm of heart. He had a sparkling wit. While many conservatives thought him a heretic, he was in reality one of the stanchest Disciples." We are glad to have this tribute to him from one who knew him so well. It is good to remember a Fellow like Dailey!—Ed.

Some weeks ago I sat by the bedside of this my lifelong friend. He always seemed glad to see me. On this particular day he said to me, "I am glad you have come. I have been wanting to see you. I am done. It may be two or three months, it may be only two or three weeks. The sooner the better now. I am resigned. You know more of my hopes, my aspirations, my failures, my battles, my handicaps and my little successes than any other man and when the end comes I want you to make one of the talks.

He was in a reminiscent mood. It will be unusual I know to repeat these reminiscences on an occasion like this, but why did he go over them if he did not expect me to use them! Then I wonder whether I could say anything that you would rather hear or more helpful in our evaluation of our friend, than these reminiscences, that bulked large to a dying man who we are prone to think sees things then in the proper perspective.

He went over his college days at Butler which to

him, with the friendships he made, were the rarest experiences of his life. "My finest satisfactions center about the old college where I have been honored above my desert," he said. In the long days of his waiting he lived these days over again and again.

He spoke of his handicaps but for which "I might have done something worth while" he said regretfully, but without bitterness or resentment. I have done the best I could and have no regrets. He lacked a strong athletic body that is such an asset to any man. He was so short of hearing that conversation was difficult. For twenty-five years, he battled with tuberculosis, but at last it won the victory.

But he felt that there were other handicaps that were more menacing to the achievement of his aspirations than the physical ones. I am not sure he is right in this but he felt that this was true. One of these was what he called "The Garvin flareup." The Garvin heresy he said would be regarded a every mild one now and though it was entirely harmless yet it served to brand a number of young ministers with heresy then, that was quite serious.

Then he said, "I was among the few in my day who went to Yale. Strange as it may seem now a degree from Yale was anything but an asset to one who was under suspicion. Our churches were not looking for men tinctured with Garvinism who added to it a degree from Yale.

Education at Yale, our Fathers thought, unsettled one's mind, while the function of the truly denominational college was to harden sound principles and righteous dogmas, to conform one to a predetermined pattern. In this the fathers were right. Brother Dailey received the kind of education that does unsettle the mind, widen horizons, inflame the intellect, arouse the imagination, kindle the spirit of adventure and sets one adrift. But this is the glory of it. True there is danger in it. There is danger in all adventure. But it is adventure

that gives zest to life and worth to action and work.

"Here I was," Dailey went on with a laugh, "four degrees bulging my pockets and considerable experience in preaching but I could not get a pulpit better than a fourth time church at a country cross road, while Johnson Bible College men had good pulpits."

"But all this is changed now," he said. "The battle is won. It will not be long now until no one can get a good pulpit who does not have a degree. And more ships are wrecked," he said, "because they keep too close to the shore than because they launch out into the deep. Only a little boat need fear the deep."

Many of these young preachers who fell under the ban of heresy found pulpits in other congregations. Brother Dailey could have found a pulpit elsewhere also, but he told these young preachers one and all that there was as much room for truth in the Disciples' pulpit as anywhere. That the shoe would pinch in some other place and that was all the difference there was. "I came," he said, "from a family that furnished thirty-one preachers in two generations, all of them Disciples but four. I had a birthright in the church of the Disciples and rather than have bartered it for a pulpit I would have taken a shovel and worked on the streets." When one of these ministers who went to the Congregational church wrote him recently that he was sorry he had not gone into the Unitarian church, Dailey wrote his friend he would rather go into the Salvation Army and beat a drum. "Unitarianism is pure intellectualism without emotion or sentiment and can never function as a religion," he said.

In a few days after this visit I received a letter from Brother Dailey. He wrote, "I have improved enough so I can sit up in bed and write. But it

is all in the day's work. I know it is all to be done over again. I will take what comes and squeeze out what satisfaction I can. Best of all is the good cheer of old friends and the faithfulness of my wife and family. Do not think I have any complaint of the way the church has used me. In the long run we get what *we* deserve. It is all best as it was. Had I stepped into a fat pulpit the boys would have said Dailey would have gone too, had he been put to the test. There was never a man more loyal to the spirit of the Disciple movement than B. F. Dailey.

One day Jesus was talking to the multitude. His parables were strangely new both to the multitude and to the twelve. So when Jesus was alone the twelve asked Him his meaning. Jesus explained it to them. When He was through He said, "Do you understand?" They said "Yes." Jesus said to them, "Then remember that every scribe who has become a disciple of the Kingdom of Heaven must be like a householder who can supply things *new* as well as old." No admonition of Jesus was more quickly forgotten by the church and no council so flagrantly neglected. There is no qualification for the ministry so needed as this one and there are few persons who could qualify here as could Brother Dailey. He was not a religious iconoclast nor was he a worshiper of the antique in theology. He brought from his store house things *new* as well as old.

He was the pioneer, on the question of inclusive membership and read the first paper on that subject in a ministerial meeting at Indianapolis. He did not insist on his conclusions. He thought it wiser to allow the tares to grow with the wheat than to uproot both. But he never changed his mind on that.

To-day there are scores and scores of sincere scholarly men in our pulpits, there are hundreds

and hundreds of forward looking men in the pews who are feeling the same embarrassment, the same inconsistency that he felt and voiced more than thirty years ago. More and more Disciples are discovering that "above the logic of the head is the feeling of the heart," and that the heart has reasons of its own that the head can never understand. The head evolves policies, the heart evolves principles. As we work more with Christians of other denominations our hearts demand concessions from our heads, and are getting them. As Brother Dailey saw it in his last days the only factor left out of the equation was time. Time, he said, is in the hands of God and would justify his early conviction. I believe his children will see the day when their Fathers' contention will be a common place view among the Disciples of Christ, and will justify not only his prophetic insight but his faith in his brethren as well.

Mr. Dailey was a keen thinker, a cogent reasoner, and one of the sincerest men I have ever known. But for the handicaps of which I have spoken he should have been one of the most outstanding men of the church. To me it seems a tragedy for the church, that so needed his rare qualities, not to discover them in him and make more use of them. But it is the history of religion that it fails to recognize its prophets and to fully appreciate their worth.

However, no man was ever more loved and trusted and appreciated by those who knew him best. Those who knew him best loved him most and loved him to the end. Four times because of ill health and other reasons he gave up his work at Greenfield and was four times recalled to its ministry. He dedicated the chapel that stands on his Father's farm and for twenty-five consecutive years was called home to give the annual sermon.

Reverence for Life*

There are many ways in which the good life may be described and one of these is to say that it is respect for life itself. It is the same attitude toward life in general that we take toward its special forms. One has to be careful about how he handles fire. It is a great force and when we keep on the right side of it we gain its support and help. The fire warms us, cooks our food, burns up the refuse. But if we are careless about it the fire may hurt and devour us. It is surprising how well men and women and even little children have learned to respect fire and to follow the rules which experience has taught us. But now and then the fire gets ahead of us and we have to call out the fire department and fight hard against it. In spite of all our care it sometimes gets out of control and plays havoc with property and people. Most people carry insurance to protect themselves from loss and suffering.

Automobiles are very useful and enjoyable when we know how to use them and observe the laws of the road. But it is appalling how many people are killed every year in the United States by accidents on the highways. Many more thousands are injured. Yet they say eighty per cent of these accidents might be prevented if the lights and the regulations were better observed. The automobile is a high powered locomotive. Driving along a road where the traffic is heavy, one often wonders that so many drivers are able to go along so fast and not collide with the car ahead or get rammed by some one. The slightest inattention or misjudgment of the distance to the right or left may precipitate calamity. The great majority of people exercise the skill and patience necessary to safety. They are

**Written by E. S. Ames for the Christian Courier, Greenville, S. C.*

religiously devoted to doing their duty and regarding human welfare.

The familiar proverbs which we repeat to ourselves, to our children, and to others have been learned by long experience and handed on from one generation to another. "Haste makes waste." "A stitch in time saves nine." "Hatred stirreth up strifes: but love covereth all sins." "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." "He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." "A soft answer turneth away wrath: but grievous words stir up anger." "He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding." "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." "Let another man praise thee, and not thine own mouth; a stranger and not thine own lips."

One of the most impressive things about the teaching of Jesus is the fact he interpreted life as one who looked about him and saw what happened to people when they were wise or foolish. He said, "Wisdom is justified of her children." He wanted his followers to be as wise as the children of this world. His parables were drawn from life around him. If you sow good seed in good soil you get a good crop, but on poor ground you may get only thirty fold. People, like the foolish virgins, who do not plan thoughtfully, are apt to have to borrow and borrowing often leads to trouble. The beatitudes are proverbs. "Blessed are the merciful for

they shall obtain mercy." The way to know and understand God is through the good things in yourself and in other people. "The pure in heart shall see God." "If you parents know how to give good gifts to your children much more will God give good gifts to his children." "If you forgive men their trespasses, your Heavenly Father will also forgive you." "No man can serve two masters." "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." "Beware of false prophets . . . Ye shall know them by their fruits."

It isn't an easy thing to live the good life. It requires thought and patience and both aggressiveness and humility. It isn't easy to live by the Golden Rule. When you try to love others as you love yourself there may be a flaw in the way you love yourself. Some people do not love themselves enough. They work themselves too hard; they do not always take sufficient care of themselves. They eat too much or they play too much or they pity themselves too much. I am sure I would be very miserable if certain persons loved me as they love themselves. The Golden Rule can only operate successfully when those who apply it have carefully learned to live the right kind of life themselves and then seek to share it with others. Conceited people, greedy people, sentimental people, haven't learned how to love themselves and therefore would do us no kindness to love us as they love themselves. We need to respect life as we find it satisfying in the long run and then it will be possible to make it happier and satisfying for those about us.

One of the best guides to life is found in the lives of those whom men have come to respect and love because of their character and their good in-

fluence upon others. We have just been celebrating in recent days the lives of Lincoln and Washington. We have been telling over the stories of their lives, their unselfishness, honesty, courage and patience. We learn from the life of Jesus in the same way. He is more appreciated as the centuries roll round, for people see how true to life were his sayings, and how loyally he followed the way of love and service. He did not expect men and women to do exactly the same things in the world that he did. We are not all carpenters. We do not all live in a warm climate like Palestine. We do not have a king over us in this country. There are no lepers on our streets. He was not married, and he did not meet the problems of old age. We have to ask ourselves what he would have done in our circumstances, and that requires much imagination and thought. How can we fill our souls with the love for people and the trust in God which he had, and then love the kind of people that live around us? What would he have his followers do today in a time of war, in times of peace in great cities? How are his teachings to be translated into our day of railroads, airplanes, radios, newspapers, science, propaganda, different denominations competing in his name?

The parable of the Last Judgment is an illuminating answer. When all the earth is called before him what will he say to them? According to the parable he will judge them favorably or adversely on the basis of the regard they had for the needs of their fellow men. Those who have fed the hungry, clothed the naked, visited the sick and the imprisoned, and ministered to their comfort and well-being will have the divine approval even if they were not conscious of serving Christ when they served their fellow men. In that parable, deeds of humanitarian love decide the final awards. In the teaching of Jesus nothing else matters so much.

A Real Experience

Thank you for the courtesy of your splendid letter. I have no doubts that you have spent a large portion of your time dealing with young men who refuse to grow up. Sometimes I feel that a fellow having achieved the ripe old age of forty is portraying marks of immaturity when he finds himself at variance with the traditions of his church. Still, my problem is not so much a lack of position as a very definite holding of one which seems to be at variance with the traditional pattern of thought that runs through the Protestant Church. I certainly share your conviction that "the Disciple movement is in principle free from the old theological dogmatisms." Sitting in the pleasant warmth of my own study, I can grow almost enthusiastic about the position that the Disciple Church could really occupy in the history of our country. But when I move out into the community and attend a State meeting of ministers, I am afraid I exclaim, "Lord, I believe, help Thou my unbelief."

Perhaps my problem is accentuated by the extreme conservatism of this State and of many of the leaders, but I would not give you the impression that I am a theologian. Frankly, my approach to the problem of the religious experience has been a very different one than that of theological speculation. When I attend the stimulating meetings of the ministers in Chicago, I am always torn between two desires: to remain for the lectures of the theologians or to go to Grant Park and attend the concerts given there. I even thought once of writing an article on "Preaching Values of Walt Whitman." In other words, the stream of thought that comes to us through the medium of the poets, novelists, and musicians, has always been a bearer of emotional and intellectual meanings that are truer to the facts of life than many a theological discussion.

I think I settled the problem of "open membership" by realizing how ridiculous it was for a group of men to argue about a mode of baptism in the face of our twentieth century concept of God, but the fact of our Protestant tradition—and many of our Churches are exponents of that tradition—remains a rather narrow and sterile life. I always think of the Protestant tradition as portrayed by Edna St. Vincent Millay in which she speaks of the four-square Protestant man who is sorry not for his sins but for his failure to attain perfection.

Last week I had occasion to speak in one of our neighboring churches and the whole building seemed to be expressive of the ugliness of much in our church today. Bad lighting, musty smells, worn-out carpets, exhortations on the walls, an over-serious pastor, all achieved, as far as I am concerned the effect of denying life, and I am no "high-brow" or esthete either.

In Amos Wilder's book, "The Spiritual Aspects of the New Poetry," I encountered a quotation which seems to me to express much truth, although it is admittedly unfair:

"At a certain period in my twenties, I woke up one morning with a clear realization that my salvation depended upon escaping from my type, the type of Anglo-Saxon non-conformity in which I was brought up. I felt it suddenly—though after prolonged unrest and query—as a matter of spiritual life or death. This type appeared to me for what it was: a hemmed-in pietism, a combination of legalism and religious sentimentality, lacking in vast particulars. Item one, on the aesthetic side: lacking in the training of the senses and appreciation of the sensuous, with accompanying tabus on art, whether historical or contemporary; insensitivity to beauty of worship, and acquiescence in crass manners (rather in the town, however, than in the country). Item two, on the side of the physical

nature: lacking in a positive interpretation of the bodily life, physical beauty and its adornment, and a positive interpretation of the life of the sexes. Not only that but ridden by a negative view in this area that bears its fruit of distortion and suffocation of the sexual life in individuals, and social persecution. Item three, on the intellectual side: showing a disregard for the God-given faculty of intelligence, and for the primary functions of speculation and skepticism, either subordinating these to dogma or to pragmatic and utilitarian ends, or being sheerly incurious and unalert. Item four, on the side of general culture: obscurantist and narrow, ruling out whole worlds of Christian or pagan significance, whether Catholic or Oriental or classical. Item five, on the social-political side: unaware of, incurious as to the factors involved, living in a naive and hooded ignorance of the tides of social forces upon which their temporary security rides; restricting all obligations to a personal code and resenting any obligations suggested by the total picture."

I know that some of us fellows who came through the first World War period are almost casualties of that period. We at least had to be honest in our thinking and what religious faith we did achieve had very little to do with the old orthodoxies. We are very confident now that the pressures are growing more severe, that the human race cannot find escape in old orthodoxies or super-naturalisms that proved inadequate twenty-five years ago. Being a modern man we are compelled to live in our modern day, even though many church men try to provide the escape by returning to stale, inadequate orthodoxies.

You can see that a letter is inadequate to express the things that are operating in my mind, and perhaps I had better wait until an opportunity of private conversation comes along.

My Attitude on War

By F. H. Groom, Cleveland, Ohio

I have always admired the pacifist for his sincere single minded idealism, and his willingness to suffer for his convictions. It takes a type of courage beyond that of a soldier to stand the persecution that comes even in war time. I should even like to be one, but I am too earthbound I suppose—at any rate too realistic, and so during the last war and in this one, and through the years between the two I have stood recognizing war as the lesser of two evils. Like Maude Royden I can say that I can conceive of many things worse, and Nazi domination is one of them. Of course neither one can be reconciled with the teachings of Jesus and anyone who attempts it, does violence to the truth. Nor should we bless war, and use our churches as recruiting stations. War has no place there any more than hanging or protecting our homes by force. They are all miserable concessions made necessary in an evil world.

I cannot understand how a man can be a pacifist without participating in war, at least if he talks his pacifism. One tragic thing about war is that when it comes, we are all in it. An active pacifist, when he obstructs recruiting is fighting too, only he is on the side of the enemy. Lincoln recognized that when Vallandigham went up and down the state of Ohio preaching his doctrine. Instead of jailing him Lincoln sent him down to the Confederate Army under a flag of truce, saying to General Lee, "He belongs to you."

I resent the implication that only the pacifists are interested in peace—and that all others are militarists. I had such a letter the other day, stating that it was sent out by "peace loving ministers." The doctrine of pacifism is as likely to bring us into war as preparedness, and I think even more so.

And so, not as a minister of the Gospel, but as a citizen of an evil world where we do not always have our choice, and as one who owes certain responsibility in defending our heritage, I enlisted in the army in 1917, and I shall go again if I am called in this one. I am past the age of enlistment, but am still in the Reserves.

Certainly I shall individually do all I can to hold up the hands of those who are standing like a wall of living flesh between us and the unspeakable darkness which threatens.

Earlier Chicago

An interesting document was brought to light during the celebration of the eightieth anniversary of the Carson Pirie Scott and Company store in Chicago. The rules for employees of their first store read as follows:

"Store must be open from 6 a. m. to 9 p. m. the year around.

"Store must be swept; counters, base shelves, and showcases dusted; lamps trimmed, filled, and chimneys cleaned; pens made; doors and windows opened; a pail of water, also a bucket of coal brought in before breakfast (if there is time to do so), and attend to customers who call.

"Store must not be opened on the Sabbath unless necessary, and then only for a few minutes.

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances and other places of amusement will surely give his employer reason to be suspicious of his integrity and honesty.

"Each employee must not pay less than five dollars per year to the church and must attend Sunday school regularly.

"Men employees are given one evening for court-ing and two if they go to prayer meeting."—W.G.B.

A Missionary At Play

By Church H. Smiley, Damoh, C. P., India.

Since we have become acquainted with the Snake Charmers, living 17 miles from Damoh on the Damoh-Jubbulpore highway, we have longed to see them capture a wild cobra alive. That opportunity was ours recently and we want to tell you about it.

One Saturday morning we went with the Chief, Murath Nath, five other of his men and nine dogs to beat the jungle for wild pig. Two wild boars turned back through the line of beaters, so we didn't have a single shot. On the way back to camp we did meet up with "Mrs. Cobra" in a most unexpected place and moment.

The Chief was leading the way along a jungle path in a narrow ravine. He was bare-foot with only a long stick in one hand and two dogs on leash in the other hand. Mr. John Nathan, our Hatta evangelist, was second in line of march with my 12 bore shot-gun. He was wearing a pair of low shoes. I came along last with my high-top hunting boots and the rifle. The others were trailing along behind at some distance. The thump of my heavy boots evidently awakened the old cobra who was sleeping all stretched out in the sun about three feet from the path. She shot out to the right like a black streak. I called to John to shoot with the shot-gun; but while the words were passing through my lips the thought came "to see the Charmers capture the critter alive!" I shouted, "Don't shoot. Let's see them capture it alive."

At once the hunt was on. Murath Nath dropped the leash and started bare-foot and bare-legged into the grass after the cobra. She started up a little grade for cover and he charged, trying to rake her back into the open; but she slipped along the side of his stick and went into a low bush. He called for his brother, a pigeon-toed fellow,

who hadn't impressed me as one who could move very fast. He, too, came charging into the fray quite fearless of the deadly fangs of the cobra. They lost sight of her for a minute or two and went searching through the grass for some clue of their quarry.

The Chief's brother kept probing among the roots of the bush with his stick and finally got trace of the snake again. They worked fast and skilfully getting her in the right position for the capture. Finally, with the head pressed firmly against the ground with the stick, he caught the head from behind with the thumb and first finger of the left hand. He then brought the victim to us with her length coiled about his arm up to the shoulder. He showed us the fangs and poison bags.

Final disposition was made of the captive by putting a small piece of cloth in her mouth and then gradually letting the body off the arm into a strip of cloth. The cloth was carefully tightened up, the head released, and a secure knot tied. Off they went then to their settlement.

The practical use these Charmers make of the captured snakes is in their daily living. The cobra is one of the common deities of Hinduism and the image is seen on temples and entwined with some of the idols. They remove the poison bags and carry the tamed cobras in baskets to the vilages, especially right after harvest time. The farmers make offerings of grain as a sacrifice to the deities. I have seen the Charmers returning home in the evening with a bushel or so of grain on one end of a bamboo and the snake basket on the other end.

In reality these men are snake catchers rather than Charmers. They have learned the ways and habits of snakes and go about their profession in a scientific manner. The flute and "mantras" (ancient magic verses) are adornments to catch the popular imagination. Our friends, the Charmers, are really masters of the cobra in India.

"Churches—Let's Join Hands"

By W. H. Alexander, Stroud, Oklahoma.

Plato once said, "There are four kinds of people in the world, those who do not know, and do not know that they do not know; those who do not know and know that they do not know; those who know but do not know that they know; and those who know and know that they know." I personally am always rather skeptical of the person who is cock-sure about everything, the one who is convinced that he knows all the answers. But there is one thing about which I feel that I can make a dogmatic assertion and that is this: "A divided church will never save the world." We Christian people talk a lot about unity, but we do very little about it. To me, unity means that I must put my right arm around my Presbyterian minister friend, my left arm around my Methodist friend and look my Baptist minister friend in the face and say, "You love my Christ and therefore, I love you."

While holding a meeting recently in St. Louis, I spoke to a young man I had known in high school, about becoming a Christian. His answer was this: "Yes I know I should, and I want to, in a way, but I have a brother-in-law who is a Baptist minister and the other day he asked me to come to his church and then right next door there lives a Methodist minister, a mighty fine man, and he asked me just last week to join his church; and now here you are asking me to come into your church. You know," he said, "I've been thinking that if you ministers can't even get together, maybe I'm just about as well off where I am." Friends, that's hard to answer and yet an intelligent answer must be given, if ever the kingdoms of this world are to become the kingdom of our Lord.

Just yesterday a man said to me, "Do you believe

in the church?" Just what is meant by the "church" in that question. Do you mean the 266 different kinds of churches we have in America; do you mean our denominations who in our American communities are overlapping in their effectiveness and who spend so much of their time arguing over theological questions that Jesus never even heard of, that they hardly think of the real issues on which the future of mankind depend? And by having faith in the church does one mean that he stakes his hope of the future of the race upon this inherited network of denominational organizations? Then let an honest answer be given: How can a man believe in the church? My own faith is not in these formal organizations. Personally, I think most of them will die. But friends, on the other hand, if you mean the church in its divine sense, the institution our Master died for—my answer is yes—it is the only hope of the world. No preacher by writing your name on a membership roll can make you a member of that church. Only when we sincerely and in humility obey the New Testament plan of salvation can we have our names added to the Lamb's book of life by the Lamb of God, who taketh away the sin of the world.

When we started in on this daily program we purposely changed our name to "Oklahoma's Little Church Around the Corner" because we wanted it to be interdenominational. My faith is in the church within the churches, the two per cent, the spiritual leaven, the inner group of men and women who have been genuinely kindled by Christ's spirit and are putting Him first in their lives.

That is really the only definition of a Christian—a person who is putting Christ first.

Some years ago, in the wheat fields of western Kansas, a little four-year-old girl was lost. Over 100 neighbors came from nearby farms to help the frantic father and mother in their search for their

little girl. They searched for several hours, but to no avail and, then, as dusk was coming, a young man said, "We're not doing this right. We're not covering the area systematically. Let's join hands and form a long line and then we can cover every foot of ground carefully." His suggestion was taken and they joined hands, formed a long line—in just a short time a cry came from one end of the line, "Here she is!" The mother rushed down to where the call had come from, but she found the little girl had died about an hour before from exposure. As she hugged the precious little body to her breast she sobbed out, "Oh, why didn't we join hands sooner?"

I wish that I could say this in words that breathe and sentences that burn to this radio audience this morning: Some day before the white judgment throne of God, a Christian man who was a member of one denomination, is going to say to another good Christian who was a member of another denomination, "Oh, why didn't we join hands sooner?" This little daily radio program can be the starting place of such a movement, if only the people who are listening would become captivated by the idea, and be captured in the clutch of this great conviction.

Some day we're going to come together and lift up the blood-stained banner of the cross as one people and thereby answer the last prayer of our Master, "That they all may be one, Father, even as thou art in me."

A Letter from Lester B. Rickman, Plainview, Tex.

Yesterday I spent some time with Harvie Redford and G. L. Messenger. Both seem to be getting along very well. We are making the plans for three conferences this summer, a Pioneer Camp for children, the Young People's Conference and the Adult Conference.

The churches which Redford and Messenger

serve are in a different district from the one I serve. This district in which I am located is making positive plans to further the work of the whole district.

As you know, it used to be that the man who could start the most churches received the most feathers in his cap. We are plagued with churches which were started on that basis and who received no help until they were self supporting. Some of them have died. Others ought too because there is no hope for them.

But the laymen of this district organized about three weeks ago. They are going to see that some of these churches have preaching until they can call full time or part time leaders. One such church is at Brownfield south of Lubbock. The laymen will help the church at Slaton raise enough money to make it possible for the people there to use their sanctuary which is now under construction and provide preaching until they can call a man.

Recently, W. P. Jennings, my predecessor and I, spent some time in a growing town, Levelland by name, A survey had been taken. We went to check on the possibilities of meeting place. We suggested that a date be set when Patrick Henry could be there and call the group together who already live in the town and are members of our church. Such a meeting was held last Sunday morning. I haven't learned how many were present yet but I understand that Patrick Henry is very much enthused about the possibilities.

The group of people who are already there are voting to take the initiative in all of this. We felt this was best so that the attitude wouldn't be taken that we were forcing something on them which they didn't want and wouldn't therefore support.

We shall hold a meeting there sometime this spring and organize a church. If we can get a minister there part time we shall, but if we can't

raise that much money, we shall have different laymen go there until it gets on its feet. This is all that we plan to do this year. Next year if these three churches are going as they should, we shall turn our attention to other churches.

I feel very much encouraged about my own church. We had the largest attendance this last Sunday morning we have had since my coming here. There is a long pull ahead to make the church democratic as it should be but the church is no different than many others in that respect.

At the present time I am serving as chairman of the young people's work in this district. Was elected president this week of the local ministerial alliance. In addition to the work in my own church, I have enough to keep me busy with these other responsibilities.

The church at Lubbock will soon start the erection of a thirty-five thousand dollar building, which according to my understanding, will be completely paid for when finished. The probabilities are Redford's church at Hereford will erect a new building shortly and if so, it will be paid for when completed. There is a possibility that we shall erect an educational plant here in the next year and we hope to have it all paid for if we do.

Patrick Henry is doing an excellent job in supervising the erection of churches in Texas. He has had so much experience at this in the last four or five years that we are getting serviceable buildings which appeal to people. At the same time, the costs are being kept at a minimum and the churches are not having a lot of building debts as a result. He is more directly responsible for Texas having more new church buildings, either free of debt or practically so, than any other state in the union.

Dr. Chilton's Forty-fourth Year

From the St. Joseph, Mo., News-Press.

Dr. Cleo Madison Chilton, pastor of the First Christian Church, will enter on the forty-fourth year of his pastorate in St. Joseph tomorrow. Not only will he occupy his pulpit at both morning and evening services, but he will deliver his usual lecture to a large class of men in the Bible school preceding the morning church service.

Doctor Chilton has seen the growth of a congregation of around 400 members more than treble its initial number, expanding from the old church at Tenth and Edmond streets to the present building at Tenth and Faraon.. He has seen an old-fashioned Sunday school grow into a pretentious institution, for which it was necessary to add a new building to the original structure.

He has seen members of his congregation drift into the larger centers of the country. He has been urged by churches, east, west, north and south, to accept pastorates. He has turned a deaf ear to them all.

"St. Joseph is my choice of an abiding place," he explained. "It is the best town on earth. Its old-fashioned Western atmosphere, its friendly Southern good will and its natural advantages make it an ideal place in which to live."

Doctor Chilton's chief serious interest, aside from his church and home, however, he admits, lies in the pursuit of learning. Essentially a student, he finds the companionship of books one of the consuming pleasures of his life.

In all of these fields of the mind, Doctor Chilton finds a congenial fellow worker in the person of his wife, the former Ethel Hutchinson of Brookline, Mass., to whom he will have been married fourteen years March 5. To Mrs. Chilton, a university

woman of deep religious convictions, he attributes no small part of the success of the later years of his work.

"She has aided me in every capacity; she is an invaluable helper," he said.

Incidentally, he has personally conducted eight of the sixteen revival meetings held by the church since his coming to St. Joseph. He has received upward of 5,000 members into the church. He has performed 2,419 marriage ceremonies, and officiated at a greater number of funerals.

"Yes, a great many things have happened since I stood in the old First Church that first March Sunday morning in 1898," he observed. "Two world struggles, in the latter of which I hope, as ardently as in the case of the former, that Great Britain may triumph."

"How much longer do you wish to remain in your present pastorate?" the interviewer inquired.

"How much longer?" the grave, quiet gentleman repeated with a rare smile. "I want to go on as long as it seems best for the church."

Wassenich to Detroit

The Rev. Paul Green Wassenich will preach his first sermon as pastor of East Grand Boulevard Christian (Disciples) Church at 10 a. m. Sunday.

A native Texan, he studied at Texas Christian University and Texas University, at Austin, taking postgraduate sociology at Texas U. He was graduated from divinity school of University of Chicago in 1939.

In Chicago, he was student minister at Hollywood Community Church for two years. Since then he has been pastor of the Christian Church in Hicksville, O. He was ordained at University Christian Church in Forth Worth in 1935.—*Press*.

The Editor Goes Places

By E. S. Ames.

I had a hurried but very pleasant trip to give a lecture at Lynchburg College in Virginia on March 9. The subject was, "The Challenge of the Christian Ministry." The lecture will be published by the Lectureship established about a year ago in honor of Mrs. Jennie Cutler Shumate of Baltimore. Mr. Shumate, who provided the lectureship is vice-president of the B. and O. Railroad. On the way I had a day in Cincinnati. It was a wonderful day! Miss Elena Landazuri and her nephew arrived that day from Italy, and the accounts they gave of the starving people of Spain were heart rending. Her passport was stolen in Madrid and she was put in jail for three days until she could communicate with the Mexican Consul in Lisbon. The old ship, in which they came with 400 passengers, leaked and a terrible storm almost wrecked them. It had taken them nearly a year to get here from Rome because of many delays over money and passage.

On March 11, I arrived in Des Moines for the Iowa Disciple Ministers' Institute and gave three lectures. Edwin Errett, Editor of the Christian Standard, was the other lecturer, and a lively time was had by all! Everywhere I have been there are signs of a great awakening on the part of ministers and people to the plea of the Disciples for Christian Union and the need for promoting it even if it means important changes in the traditional customs and views. The appeal of a "reasonable" interpretation of Christianity gets a growing response from the ministers and lay leaders

Sterling Brown enjoys his work in the church and the Bible College at Drake, and A. T. DeGroot has just begun his teaching there. Three days in the country, near Adel, Iowa, with Wilbur Van Meter, furnished a delightful rest after the strenuous days of travel and lectures.

The Pastors' Institute

The 1941 Pastors' Institute will be held in Chicago July 28 to August 10. The annual meeting of the Campbell Institute will come during the first week, July 29 to August 1. Special attractions for the Pastors will be Bishop Francis McConnell, and Edwin M. Poteat of Cleveland. Each will lecture daily for a week and preach a sermon in the Rockefeller Memorial Chapel. There will be a conference on "Religion and Personality Integration" in cooperation with the committee on religion and health of the Federal Council of Churches. This will be led by Smiley Blanton, M.D., and Rev. Otis Rice of New York.

Among the regular lecturers will be President A. W. Palmer, Professors Quirinus Breen, Davis Edwards, Henry Nelson Wieman, Edward W. Blake-man, Arthur E. Holt, Ernest J. Chave, Samuel C. Kincheloe. There will be special conferences, tours, ball games, dinners and luncheons. Another new feature will be "refresher courses" to help keep you up to date on religious thought and activity. The co-operating institutions are the Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples Divinity House. Accommodations may be secured in Judson Court, in the dormitories of the Seminary, in Meadville House, George Williams College, and in the hotels in the neighborhood for about 75 cents or a dollar per day. The registration fee is \$4.00 for both weeks or \$2.00 for either week.

Reservations may be made through any of the cooperating institutions. For years the Disciples have had the largest attendance of any of the many religious bodies represented. The weather is always good in Chicago!

Finis Idleman

The death of our friendly pastor of the New York Church comes as a shock in spite of recent reports of his serious illness. Twenty-five years in a pastorate in New York City is longer than the same number of years in almost any other city. But he bore them with a smiling face even when his heart was heavy. He had many opportunities to go to easier fields but he felt a sense of duty to the Church that stood by him so loyally in the big city. No doubt, too, the spell of the city itself grew to be a great bond upon his soul. So many new people coming (and going), the great ships in the docks from every land, the vast sky-scrapers, and the hurrying, burdened lives of such throngs do something to a sensitive soul who would like to do all he can to save the world. We shall miss him in all our Disciple gatherings and in the day-by-day work for the Cause. He was liberal and loyal. He was a great preacher and a great pastor.

It is a comforting fact that he had completed a book which is shortly to be published on the life of his friend, and the friend of us all, Peter Ainslie. He shared with Peter Ainslie ardent hopes that the Disciples might really help along the great work of Christian union in the world. The publication of this book will doubtless be a happy combination of their hopes and will aid in realizing their long-cherished dream. (Ed.)

Not Scholars But Saints

By Robert E. Austin, Sapulpa, Oklahoma

I hold three College degrees and have spent nine years in College, attending three different Universities. I hold no brief for any one who will not sac-

rifice a little time and put forth a real effort to give his Master the best. Therefore, I trust that no one will say this is sour grapes. It is not. I am even now trying to shape the course of my life for even more university work. This, then, as you see is not written by someone with a narrow view, but one wishing to examine the problem that faces each of us.

The history of the church is the history of "Scholarship." Where "Scholarship" has been found the church has also been found. Yet I am doubtful if "Scholarship" will fill the need today in the very strong way in which we are counting on it to do. The question I am raising is: "Are we not asking "Scholarship" to do too much?" "Are we not expecting too much of scholarship?" The shoulders of "Scholarship" may be broad but what a load we are asking them to carry.

Every minister can not become a "Scholar." It is even more evident every Christian can not attain scholastic standing. But all can be imitators of Christ. Saints if you please. "Saint," as applied to the followers in the New Testament had reference to character. Let us have a knowledge of all critical problems of Christianity. Let us not be ignorant of them, but let us stress more of the genuine spirit of Christ in the heart of each Christian.

I bought a book of one of our truly present day great preachers. Speaking to three younger ministers, yet in school, I said: "When I have finished you may have it." They had just returned from a convention and had been placed close by this famous preacher while another spoke. His rudeness during the address so shattered their picture of him that all three declined the book. If three young men, with high ideals and warm faith and who have their eyes on the leaders of our brotherhood, can have their hearts broken by thoughtlessness, what

about those who do not have the privilege of probing deeply into the mysteries of religion.

We spend much time in proving and disproving theories. But how much time do we spend in proving Christianity as a life to be lived. I once had two professors, both of whom I believed were not only Bible scholars, but followers of Christ. When a very small incident came up that severed their friendship and caused them to even cease speaking, I almost lost my faith. It was only through warm friendship of others that I held on to the ministry.

A saint is always loyal to the principles of his religion whether at home or abroad. The final test of a man's religion is the way he conducts himself when away from home. Those of us who wear the name "Christian" too often forget that we are "epistles written in our heart, known and read of all men." In a Readers Digest of a few years ago I found this advice from a father to his son: "My boy treat everyone with politeness, even those who are rude to you. For remember that you show courtesy to others, not because they are gentlemen, but because you are." Let us stress first Saintliness then Scholarship. Let the preachers of this generation say to those of the coming generation: "My Sons treat everyone with politeness, even those who are rude to you. For remember that you show courtesy to others, not because they are Christian (or do not believe as you do), but because you are a Christian.

Jesus did not say: "Understand and explain the Trinity or be scholarly enough to reject it." Or "By this shall all men know that ye are my disciple, that ye know the technique of Old and New Testament Introduction." The test was: "Ye are my disciples if ye love one another."

Every place I read of the lack of great preaching. Great preaching comes only in the age of great Saints (not necessarily scholars). For the most influential sermon is the message that is lived in the

quiet of one of God's saints. John B. Gough was one of the great temperance orators of his day. One time some men who were opposed to his efforts in behalf of temperance came to one of his meetings with the intention of hissing him down. He came out before the vast audience and began his address in his calm, dignified manner. When he came to the climax of his message the people unconsciously arose to their feet, and the men who came to hiss forgot their purpose and joined in the applause. When this man lay dead, one who was conducting the funeral service said: "The most influential and eloquent message ever delivered by John B. Gough was not delivered from some lecture platform or pulpit of this country, but it was the message that he lived in his daily life." Let us hope that the next age of ministers will be both Scholars and Saints.

Edwin Errett In Iowa

At the Iowa Ministers' Institute in March, Edwin Errett spoke on the following subjects:

"We Can All Speak the Same Thing"

"The Sermon on the Mount is not the Gospel"

"Our Heritage of Rational Foundation"

"The Truth That Makes Us Free"

Mr. Errett was in a genial mood throughout his lectures and they were well received. The periods of discussion were not long enough to meet all the questions raised. Those in attendance were ministers from the age of college students up to the "gray and bald head".

In his second lecture Mr. Errett surprised some of the younger and the older more liberal men by seeming to depreciate somewhat the Sermon on the Mount. It has been a Disciple tradition to say that the Gospel really came into being on and after Pentecost and therefore after the death of Christ. We

have been accustomed to take the suggestion of the Letter to the Hebrews as warranting the idea that during his lifetime Jesus could dispense his word more freely but that after His death, his will must be carried out according to the "Testament of the Testator". It is at this point that temptations have arisen to introduce legalisms of various sorts into Christianity. It seems increasingly strange today to think that any feature of the New Testament could displace or minimize in any respect the significance of The Sermon on the Mount.

In the Christian Standard of March 29, Edwin Errett objects to the practice of open-membership being regarded as an experiment. He seeks to minimize the "experiment" by saying that although it has not been emphatically advocated, it is being practiced by two hundred churches. He also seems to imply that if those who practice it had reported a "great influx of members" the experiment would be worthy of more respect.

In the "considerable list" of matters with which he admits our people have experimented, including instrumental music and missionary societies, he finds none that have any vital relationship with the divine work of salvation. Certainly the opponents of the organ and the societies feel that they are very serious matters and that no church should "experiment" with them. The supporters of missionary societies think they do have a real relationship with the divine work of salvation. One group opposes, and another uses them on *principle* and with *conviction*.

Strangely enough, Mr. Errett says: "Our historic procedure is to form the churches on the basis of recognizing as Christians those who have done what the Lord has clearly stipulated as terms of salvation. *This is an entirely practical proposition and involves no condemnation of those who choose not to accept those terms.*" These last words were not

italicized by Mr. Errett, but even in plain type they sufficiently state the whole problem. If there is no condemnation for those who have not accepted immersion, why may they not be received into our churches if they profess faith in Christ and seek to follow him to the best of their knowledge and ability?

Those who most seriously advocate open-membership certainly do raise the question whether immersion is essential to salvation. They question whether Jesus ever commanded it. They unhesitatingly affirm that there are real Christians in the numerous bodies which do not require immersion. It is a well known fact that Alexander Campbell did not avow that there are no Christians except those who have been baptized by immersion. Neither did Isaac Errett. Neither does Edwin Errett. Nor does any Disciple of Christ. [Ed.]

Secretary-Treasurer's Page

A. T. DeGroot, Drake University, Des Moines, Iowa

My sudden move to the Bible College, Drake University, to take up the work left by the unexpected death of Prof. Jesse Caldwell, could aptly supply the substance for this page. I would be glad to record interesting first impressions, especially of the praise I hear of my predecessor, whom I never met, and of our energetic and wise administrator, Dean Seth W. Slaughter, but I must confine my share of the printer's ink to words designed to "stir up the gift of fiscality that is in you."

The only moderate response to the latest card to delinquents owing dues makes me think that the brethren expect to go to St. Louis in large numbers and pay their two iron men at the famous midnight palavers. Unless a minor miracle, equal in category perhaps to St. Clement's report of the resurrection of the phoenix, takes place I will not

get there—so you had better send those dues on right now, in care of the College of the Bible.

Roy G. Ross has shown how to guarantee the future of the Institute. He paid his dues and added \$10 thereto for use in sending copies of the Scroll to prospective members. My brethren, if you have never heard the story of the rooster and the ostrich egg, remind me to tell about it.

F. W. Wiegmann of Dunn, N. C., accompanies his dues with a letter which I would like to share with you *in toto* but will cut to the following near-libel: "I have heard of Kalamazoo all my life, first as a Bronx urchin and then as a Florida sand flea and now as a Tar Heel in the full vigor of manhood; but little did I ever dream that one day I would pay tribute to a tyrant resident in the land of Kalamazoo. It all seems like a nightmare to me, almost as fantastic as your constant pleas for DUES. And now I must enclose two dollars to maintain the myth of conscience. . . . Have you shed penitential tears over my plight? Alligator! I can't spell his Egyptian cousin)."

O. L. Hull of Wilmington, O., concocted some stupendously cryptic remarks about Spring bringing the conscription of wealth for "subs". I have known for years that he is an excellent OT commentator, where cryptic allusions abound, for I once heard the Dean of one of our Bible Colleges offer him a position in that field. Chas. W. Riggs of New Orleans speaketh words I understand, saying: "I am sure the ninety-and-nine have come into the fold by this time. Yet I can see you with a long face, because of the good sheep tender you are, there is one goat on the outside. Here I come jumping that I may enter and that you may present a new face to your wife and friends. Hope to see you in St. Louis at mid-night."

I move that all stray goats be invited to join the sheep within the Fiscal Fold. All in favor of that motion, come jumping!

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Finis Idleman

By Harold E. Fey, Chicago.

Central Christian Church in New York was celebrating the twentieth year of the pastorate of Finis S. Idleman when our family became members of his church. It had taken grateful notice of the completion of his twenty-fifth year when we left last summer. While it had been my privilege to have met him often before, nobody ever really came to know Dr. Idleman well who was not a member of his church. Being on the receiving end of his pastoral care during that time gave an added dimension to the term "minister."

Dr. Idleman had been pastor of the Central Church since 1915. Born in Illinois, he was graduated from Eureka in 1900, studied for two years at the young University of Chicago and then became pastor of the church in Paris, Illinois. From 1906 to 1915 he was minister to the Central Christian Church in Des Moines, a fact which was often recalled when Des Moines people who were in New York showed up at Central Church on Sunday morning. Thus his entire ministry was taken up with three churches, and more than half of it with one.

Mrs. Idleman, whom he married in the year he finished Eureka, and who expects to live in Hartford, Connecticut where two of their five children live, shared to a remarkable degree in his ministry. The affection with which they were both held in Central Church was a thing which struck newcomers immediately and which abides as a benediction with all who shared in it. It was never my privilege to know their family, as they had grown up and struck out for themselves by the time we arrived in New York, but the warmth of the concern which Dr. and Mrs. Idleman had for each person in their parish had in it a parental quality which seemed simply to

have widened the limits of the family circle until there were no boundaries left.

Dr. Idleman literally brooded over his people. Jesus' yearning to gather the men, women and children of Jerusalem under his care as a hen shelters her chickens under her wings applied to him more than to any other minister I have ever known. It was an immediate, spontaneous and uncalculating concern, as forthright and singleminded—I can say it reverently, for it was the language which Jesus applied to himself—as a hen's brooding. There was never any thought that he would be noticed if he gathered more people in, or blamed if he failed to do what others regarded as his duty, or even that it would strengthen Central Church as an institution. It was simply that here were children of the heavenly Father whom it was his innermost nature to feed with the bread of life, to clothe with the garments of Christian faith, to shelter within the fellowship of the family of God.

Although New York has many great preachers, members of his congregation were not among the church tramps who moved from door to door seeking where they might eat. His sermons were usually shorter than his people desired. They were delivered in a clear but not loud voice, in short sentences, were simply constructed, and were usually rooted in the Synoptic Gospels or in an incident of early church life. James E. Craig, editor in chief of the New York Sun, who is chairman of the board of the congregation, said of him, "Disciples of the earlier day used habitually to say, 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.' For himself, Dr. Idleman modified this as if to say, 'Where Jesus speaks, I speak, and concerning the needs of the human soul, Jesus is never silent.'"

There was a prophetic quality in his sermons which kept them close to the news, but one never felt that he waited upon the morning headlines for themes. Rather they seemed to provide the back-

ground for his interpretation of the current movements of the spirit of God. He could speak of blessing as well as of judgment and he believed that both flowed from the way of life of the New Testament and which is seen preeminently in Jesus Christ. He hated war and the religious rootage of his pacifism ran so deep that the approach of the European struggle, which cast a lasting shadow over his spirit, and the final breaking of the storm in worldwide spiritual darkness only made his light shine more brightly. While his own views were clearly set forth as occasion arose, he never made acceptance of them a test of loyalty to the church, never drummed wearisomely on one theme, probably never knew nor sought to learn how many people in his church agreed with him. This was not because he did not care, for he cared profoundly, but he did not depend on the counting of noses to know his duty or to clarify his faith, and he ministered to all gladly without regard to their views.

The last time I talked with Dr. Idleman was at the biennial meeting of the Federal Council of Churches in Atlantic City in December last. Although he was not well then he attended the meeting, which was typical of his selfless service to Christian union through the council and in many other ways in the headquarters city of New York. At Atlantic City he walked the boardwalk with Frederick W. Burnham and the delight they took in each other's company was a rarely beautiful thing. That capacity for friendship, mellowed with time and by kindly forbearance, illumined with humorous reminiscence and made to stand erect and unafraid by tested loyalty to conviction, shines through Dr. Idleman's biography of another dear comrade, Peter Ainslie. Copies of the book reached him only two days before his death. In it he wrote about Ainslie in words that might be spoken with equal truth about himself: "There was charm about his unaffected simplicity. His frank artlessness made one want to help him.

Because he obviously had no ulterior motives, there were no barriers to be hurdled to get at him. His quiet humor and love of beauty and naivete and mysticism combined to make him at once captivating and strong. So patiently did he deal with thousands, so kindly did he meet the needs of others, so gently did he move among the fierce and furious antagonisms of his generation that the response of appreciation was deep and wide. Those who knew him best loved him most."

Colleges and National Defense

By President W. H. Cramblet, Bethany College.

The most immediate and at present the most disturbing element in the national defense program so far as the colleges are concerned is the operation of the Selective Service Act and its probable effect upon college enrolment next year and in future years.

The selection and training of adequate personnel for the armed forces of the country will raise many and difficult problems in every branch of our national life. Peace time conscription raises immediate questions as to policy and procedure not only to the young men who are to be called but also to the institutions that concern themselves with the training of youth. All men between twenty-one and thirty-five registered under this act in October 1940. At the same time, young men twenty, nineteen, eighteen, and seventeen years of age began to look ahead and wonder how this program will affect them and what they should do now. Under the provisions of the present act students actually enrolled in college in the fall of 1940 have their training deferred until the end of this college year. This provision of the act expires July 1, 1941. Next year and the years ahead will raise questions of adjustment both to the individual and to the college that will be serious for both.

At Bethany College twenty per cent of the men

who would normally expect to return to Bethany next year are registered now for military service. Under the normal processes of the draft these men will be called for service in June or during the coming year. Others of our students will be celebrating their twenty-first birthday during 1941. When will they be called for registration? When will they report for service? We were told in Washington recently that the next registration would probably not come until the spring of 1942 but no definite announcement of this kind has yet been made. Uncertainty in these matters may adversely affect the college program.

Educators know that many who leave the campus for army or navy training will not return to college. Those who do return will bring a background of experience with them that may create new problems of adjustment and control. Even if the call of students is deferred until the end of each college year these and other problems will still be serious.

Certain situations seem inevitable. After the first registration pool is exhausted, or if the upper age limit is lowered, the number of men in training who would normally be in college will represent serious problems of reduced enrolment and reduced income, and this in the face of increased operating costs—while the staff will be faced with possible reduced salaries and the problem of increased living costs.

The size of college enrolments will also be affected by increased opportunities for employment, the urge of government and public opinion for youth to get into some form of training for war or at least to take an active part in the making of war materials. The radio tells its too attractive story over and over again day after day. The requirements for officers are being lowered, as witness the army air corp which now accepts flying cadets with only high school training and a good score on an education aptitude test.

Just now, a great deal of attention is being given

to the problems the liberal arts colleges will face in a period during which we prepare frantically for national defense, striving among other things to build a great navy that we will not need if England wins and that we will not have time to build if England loses. These and other problems will be equally if not more important, will demand our attention and concern if war comes.

What of higher education and especially higher education as conducted by the liberal arts colleges and the liberal arts divisions of our universities, *if war comes?* Does anyone doubt but that this is more than a mere possibility? In the opinion of many of our responsible leaders, we actually and actively entered the war with the passage of the Lease Lend Bill.

If war comes, all the problems of the present situation will be increased. The age of selective service will be lowered. We were told in Washington in December that the army prefers a lower age limit even for peace time defense. This was in the army draft of the Selective Service plan. Papers recently carried the statement of Col. Kramer, urging the registration and training of all youth eighteen, nineteen, and twenty years of age. What will happen to the colleges when this program is adopted, as it will be, if war comes? Teaching personnel and student body will both be reduced. The curriculums of the liberal arts college will be modified to the military need. Academic undertakings will be drastically curtailed. Various home defense activities will engross us all. The great universities of Europe are gone for the duration of the war, if not forever. Here in America colleges face a struggle to maintain their integrity and their purpose and their life if war comes.

And when peace comes? This is the question we must not forget to ask ourselves. What of liberal arts colleges when peace comes? What of our colleges, our faculties, our curriculums, our student bodies when peace comes?

Viewing the World Religiously

*By Sterling W. Brown, Drake University,
Des Moines.*

Viewing the world in a mood of wonder and awe is an ancient habit of man. Primitive man, living in a draughty cave like an ape but having faith in himself, looked out upon a world that was both friendly and unfriendly. He was motivated by a positive hopefulness, the basic element in his will to live. He had to have faith or die—and he would not die. So he gazed upon an uncertain world in a contemplative mood. When he became hungry he sought food.

The early Hebrews, slaves in Egypt or wandering in the wilderness, viewed the world of their day and asked the perennial questions, "From whence cometh the world and who made its beauty?" "And why have ye brought up the congregation of the Lord into this wilderness?"

And modern man is still asking some of these same questions. For we, too, look upon a complex and uncertain world, a world of mixed values and conflicting nations. The universe itself is seen to be incomplete; good and evil are locked in eternal struggle, beauty is contrasted with ugliness, and truth wrestles with falsity.

It is also an ancient habit of man to view the world in different ways. Primitive man lived in a pre-scientific age. He did not draw fine distinctions between spirit and matter. All objects were animate. The roar of the storm was the voice of an evil spirit; the warmth of the sunshine was the radiant smile of a good spirit. For the answers he gave to his own questioning were dependent upon the way in which he looked at life. The Hebrew psalmist, viewing the world religiously, gave his answer, "The heavens declare the glory of God and the firmanent showeth his handiwork."

But of all those who have looked at life and left us

their impressions—sages, saints, poets, matyrs—none has viewed the world more realistically than the man Jesus. He saw life as it was and as it could have been. He saw evil and taught goodness; he saw ugliness and spoke of beauty; he heard untruth and spoke truth.

People today view the world in many ways. The pessimist puts on dark glasses and cries out, "Life is nothing but a vale of tears." The optimist chooses rose-colored glasses and is blinded to the evil, the ugliness and the falsity in our world. The sceptic looks through glasses of a nebulous hue and shouts, "There is no God!" The materialist uses mechanical eyes and views the world as a clanking planet avalanching to total destruction.

When modern man looks at his world he has as an asset the accumulated experience of the past. Those who are Christians have the added resources of the Hebrew-Christian tradition. Always seeking a more noble life, they view the world with the naked eye of religion. And it is a glorious fact that so many millions have, since the time of Jesus, sought to see life as he saw it.

Modern man also has the new eyes which science has given him—the telescope, the microscope and the florescope. The world he sees is vastly larger, more complex, and more mysterious than that which his ancestors knew. But the basic nature of the world is the same. It is still operating on the basis of natural law, God's law, which sustained it in ancient times. It is a world of paradoxes, as it was in the time of Jesus. Viewed through the clear, unimpaired sight of the Christian tradition it is a world of truth, beauty, and goodness; but it is, when viewed through these realistic optics, a world where ugliness, untruth and evil are to be found.

There is natural beauty that is almost stern and rugged—the jagged peak of a mountain, the shifting sand of a desert, the brawny arms of a laborer. Natural beauty of the soft and lovely kind is also

to be found—the velvet petal of a rose, the pink afterglow of a sunset, the tender skin of a little child. There are also the created things of beauty—the lovely harmony of music, the flowing lines of the streamlined train, the filtering and deep shadows of a great cathedral.

But there is also ugliness in the world. The slime of the creek bottom seldom appears attractive to the human eye. The littered alleys of unkept villages spoil the view of rural life. And the uncouth and vulgar appearance of the waster bespeaks his life of idleness and sin.

It is paradoxical, too, that beauty and ugliness are sometimes found together. It is a common experience to meet a person who is physically unattractive, but whose spirit is radiant and beautiful. The figure of a feeble old lady may appear like a witch to the stranger, but viewed through the eyes of those who love her she is a beautiful soul. And it is to be remembered that it is out of the mire of the slough that the beautiful water lily grows.

Viewed realistically, this is a world in which there is evil and in which there is goodness. Man himself is neither all good or evil. Even the most hardened criminal has his ethical standards. And the human infant is born unmoral, rather than immoral. Some religions view man as sinful by nature, but the higher forms of Christianity, validated by the teachings of Jesus, view human nature as neither wholly good nor wholly bad.

There is to be found in our world natural evil—dry hot winds that burn the farmer's crop, the fury of a storm that leaves death and destruction in its wake. There are diseases that plague human life. Some strike suddenly and decisively; others gradually beat down human life as if to prolong the suffering.

Evil is often tintured with goodness. This is illustrated by the English pilot who seeks to rescue his enemy from drowning after he has been shot

down in his plane. It is true, too, that even in our larger cities where evil and sin are rampant there are forces of righteousness—ministers, teachers, scientists—who seek to make life more abundant. The same great cities which tolerate political gangsterism, starving children and criminal offenses, build parks for recreation, schools for education, and hospitals for the enhancement of health.

Viewed through the eyes of the religionist this is a world in which truth and untruth are locked in eternal struggle. Jesus said, "Ye shall know the truth and the truth shall make you free." Truth does free us. It frees us from ignorance, from hatred, from fear, and from ignominy.

The present world struggle might have been averted if the truth, the hard naked truth, about all nations could have been known. But it was not known and is not known today. It is impossible to ferret out the facts from the false propaganda. Even when the battle is ended a just peace cannot be unless it is based upon truth as regards the relationships of nations.

Christian people have traditionally been "seekers after truth." Although there have been times when individual Christians have refused to face facts or have aligned themselves on the side of evil, it is a verdict of history that the Christian movement has largely been found on the side of truth, righteousness and mercy.

Viewing the world religiously is not religious living. The contemplative mood only points out some of the values of our world. But these values are the scaffolding upon which we stand as we build the temple of our lives. The religious life is active, seeking truth from untruth, doing good and overcoming evil, appreciating beauty and forgetting ugliness. The Christian movement is a fellowship of those who seek the higher values of life—truth, beauty and goodness.

The Sufficiency of Our Master's Teaching Material

By W. J. Lhamon, Columbia, Missouri.

Jesus himself gave utterance to his message in toto. This is one of my major convictions. May I recite an experience? Some years ago I was in a meeting with the pastor of an Indiana church. After some two or three weeks he said to me; "Brother Lhamon, you preach so much from the gospels, especially from mChrist's sermons and parables." Sure enough. He was right but I had not thought particularly about it. Unconsciously this medium of sermonic approach had grown on me through years of class-room and pulpit work. Unconsciously I seem to have been drawn immediately to the reported life and teaching of the great Master. Now consciously I gladly rest there.

Of course the reports of the teachings of Jesus are fragmentary. But even so they are marvelous. They are marvelous in their winnoedness. In the Sermon on the Mount there is not a word about circumcision or the Sabbath, or the hundred and one tabus of the Jews. There is not a word about the majestic temple on Mount Moriah, or the great "Day of Atonement," or of sacrifices or the army of impressive, white-robed priests. There are no altar forms in the preaching of Jesus and no "shedding of blood for the remission of sins." The same is true of the Master's parables. They all move in a realm remote from formal Judaism. And remote also from all the politics, the parties and the isms of his day. This winnoedness is, to me, marvelous. It indicates Jesus' utter lack of interest in the nationalism and lingering tribalism of his people and his day, and in out-worn and traditional laws and forms.

On the other hand, the reported teachings of Jesus are transparent and ultimate in their spiritual insight and emphasis. A few examples of his insight and emphasis, whose ultimate significance is appar-

ent, must suffice. Monotheism was one of the highest revelations of the Old Testament. This Jesus accepted absolutely. But it was among the Jews conditioned by national and monarchical concepts. These concepts Jesus dismissed and at once transmuted the Old Testament monarchical monotheism into a universal, paternal monotheism. He revealed God not as the monarch of a people but as the Father of all people. This conditions all his teaching. I had almost said he transmutes theology into biology. At least, if God is the "All-Father" then all men are his children.

Here, then, is the absolute basis of democracy. (I use this word democracy in its fine, old Greek sense. God forbid the modern, partisan sense of it.) Humanity becomes a family of self-directing men who are equals. Aristocracy is ruled out.

On this basis the whole of the Sermon on the Mount becomes logical and luminous. The Golden Rule becomes simply the logic of brotherliness. It is just what should be between friendly equals. One does not wait for a priest or an altar or a sacrifice to help him say his prayers or forgive a trespass. One goes immediately to God for his prayers and to his brother for reconciliation. The parable of the Return of the Prodigal, Luke 15:13f, is Christ's artistic and immortal protest against the need of priests and altars and bloodshed on the one hand and his everlasting assertion of the validity of repentance and forgiveness as between person and person on the other hand. The boy comes back saying (and here is the classic language of repentance for all time) "Father, I have sinned against heaven and before thee; I am no more worthy to be called thy son; make me as one of thy hired servants." The father *runs* to meet him; kisses him; adorns him anew with robe and ring, crying, "My son was dead; he is alive. He was lost; he is found." This is Christ's full doctrine of the atonement, and there is no "bloodshed" in it except the killing of

"the fatted calf" to have a happy feast.

Thus Jesus reduced worship to its least common denominator. Many other features might be presented, but these must suffice in an article that must be brief. Rather dogmatically I must claim that every feature of our relationship to God as Father and of our relationship one to another in the fraternal ways of life are covered by the Sermon on the Mount and the parables of Jesus.

It should be observed that Jesus was as independent of priests, and altars and rituals and sacrifices, as his teachings are. He put his life and example back of his words. Continuity runs through it all. His teaching, his life, his death and his resurrection are all of a piece. Artificialities of worship are gone. Religion remains in its attractive simplicity as a filial relation to God as Father and fraternal relation to man as brother. Jesus never even so much as called himself a priest.

Now in the first generation after the death and resurrection of Jesus his most understanding and devout followers had to do something about this that I have called the least common denominator of religion. There were multitudes of devout Jewish Christians who still held to their traditional teachings and forms. They could not take the strides of change and progress that Jesus had set for them. Some of them became active reactionaries, Judaizers, who demanded that their Gentile brethren should be circumcised and keep "the law of Moses." St. Paul met them squarely and cut the troublesome knot with a single blow when he said of the law that Christ had taken it out of the way by "nailing it to his cross."

But about the time of the destruction of Jerusalem there was a devout and eloquent preacher who took a different course with his troubled Jewish parishoners. One of the sermons of this unknown pastor has come down to us in our New Testament under the title *The Epistle to the Hebrews*. I will take the

liberty of calling this great, unknown, ancient pastor, Paul the Second. He agreed with Paul the First doctrinally, but he took a very different way of expressing himself. He was a Platonist philosophically. He believed in earthly things as the mere shadows of heavenly realities, and he labored with his law-ridden parishoners to show them that Christ had brought the realities from heaven, and they need not be troubled by the passing of the shadows.

Then with marvelous eloquence he allegorises the whole situation. Christ as the Son of God speaks with higher authority than the prophets. He is better and higher than the angels. He is better and higher than Moses. As a priest (which as I said above Jesus never claimed to be) he is higher and better than any earthly priest. The Heavenly Holy of Holies is better than the earthly Holy of Holies; and the blood of Christ is better than the "blood of bulls and goats."

So, this sermon was an excellent tract for the people to whom it was addressed. It must have been greatly helpful to them. But we Gentile Christians of the twentieth century have no such problems as they had, and we do not especially need the help of this unknown Paul the Second.

I will go a step further. When this Paul the Second carries his allegories too far and runs into some legalism about a "will" or "covenant" that has to be sealed by blood and death and then forever held thereafter as law fencing up the simpler ways of Jesus as presented in Mathew, Mark and Luke, I take the liberty of humble dissent. To close in a single sentence. I cannot preach from such a text as this in Hebrews 9:22; "Without the shedding of blood there is no remission of sins," though, as I think, the author of Hebrews applies only to his "shadows" of things under the old covenant. Jesus does not present to us a God that has to be appeased with blood. He presents to us a Father who runs to meet, and kiss, the repentant Prodigal.

The Bible Its Own Interpreter

By Charles M. Sharpe, McConnellsville, New York.

The idea that the Bible is or may be its own interpreter is not a novel one, and much ingenuity, scholarly and otherwise, has been expended in the effort to show how the claim may be supported. To many the principle has seemed to be required by the initial assumption, commonly considered basic in Protestant thought, that the Bible, as a whole, is or contains a supernatural communication of truth respecting God and his will for men. This being taken for granted another assumption seems at once to be necessary, namely, that this revelation from God must be effective, self-registering upon the understanding or apprehension of those to whom it is addressed. Otherwise God must be judged to have failed in His effort at self-disclosure, and this is logically and religiously absurd. Of course, God counts upon the exercise by men of the receptive powers with which He has endowed them—eyes, ears, minds and hearts—but the adequacy and effectiveness of His revelation are no part of their responsibility. Let them but attend to the phenomena spread out upon the ample pages of the Scriptures, let them come within hearing distance and seeing perspective, and the revelation will take care of itself.

Among the early Protestant reformers Luther was conspicuous not only for his advocacy of the *sole authority* of the Scriptures but also their *perspicuity and adequacy*. "The Holy Ghost" he wrote, "is the all-simplest writer that is in heaven or on earth." Thus he could claim the right of all believers to examine the Scriptures for themselves and test their faith by them.

Nevertheless, all such claims with reference to the self-sufficiency and perspicuity of the Scriptures, even without the intervention of learned and official interpreters, were soon so modified and girt about with rules of interpretation that they became prac-

tically meaningless. It took learned and official interpreters to operate the rules. Out of the attempt to apply these principles of interpretation issued the right merry war to determine what the Scriptures actually teach for substance of doctrine necessary for belief unto salvation. This has proved and, it would seem, must forever prove an endless war so long as the original premises are maintained—that is, so long as the Bible is regarded as one book with all its parts inhering and cohering through the presence of one and only one consistent body of doctrinal teaching.

What, then, becomes of the idea that the Bible is its own interpreter? Is there some other intelligible and worthful sense in which one may yet find the Bible to be self-revealing? Two or three suggested alternatives may be presented and examined.

There is the well-known Homiletical use of the Scriptures in which the idea of their self-illuminative power seems to be prominent. The method consists very largely in the interpretation of texts through comparison with other texts. There is little or no thought of bringing the listener to acceptance of some particular theory of biblical truth as a systematic whole, but only of arousing him to an appreciation of certain mental, moral and spiritual attitudes and values such as may be expected to influence his practical living. "Whatsoever things are true, honorable, just, pure, lovely and of good report—think on these things." In the pursuit of this edificatory purpose the Scriptures are marshalled for their wealth of suggestion, and a favorite method is that of bringing together all the texts which seem to bear upon the given topic and thus of pooling the total teaching of the Bible. I recall an incident which may be of interest to some of my readers as showing the popularity of this method among the "Disciples" of a past generation. Thomas P. Haley, of revered memory, was asked, during a certain meeting of ministers in the study of the

First Christian Church, of Kansas City, Mo., to give a short statement of his conception of the ideal sermon. He said, in substance, "The best sermon is that which most effectively presents the *sum-total of Scripture teaching upon a given subject.*" As I remember, his statement was all but universally acclaimed.

Now as a sort of first aid to preaching according to this ideal we have had our "Topical Concordances," "Cross-reference Bibles" galore, and still they issue from the presses. Just now Harpers announce one of "a different kind" and so reputable a scholar as James Moffat commends it as a "handy guide to a sacred book whose contents are too little known." Also the eminent preacher Joseph Fort Newton finds it in his heart to say of the new publication, "Serviceable and convenient in locating both texts and subjects . . . the idea is a happy one . . . worked out thoroly . . . meets a real need . . . ought to be widely used by both clergy and lay folk" Dr. Dan Poling prophesies for the book a large and steadily increasing sale. We may share the expectation that such a volume will stimulate textual preaching while yet remaining skeptical concerning whether and how far it will promote genuine interpretation. It is only fair to state that this method of making the Bible self-interpreting does not stand in high repute among professional students of the Scriptures. To them it seems calculated to mislead and deceive its practitioner through comparison of texts from sources remote from one another both in time and in associations, so that words having shifted their meanings are not comparable or significantly relative. All of which leads this writer to ask whether there is any necessary relation between good preaching and good interpretation? Perhaps our editor can get some one to write on the subject.

But again the question recurs—is there not some

truer sense in which the Bible really is its own interpreter? It has been suggested that in the Bible are to be found certain high points of ethical and spiritual insight and achievement, as, for example, in some of the great prophetic discourses, in the psalms, in the discourses of Jesus and in certain chapters of Paul's letters—most notably in his great panegyric on love. Such passages at once take possession of us by their own inherent beauty, in their moral and spiritual power. They need no interpretation save as our own experience spontaneously and without effort embraces and affirm them on their own self-evidence. It is plain matter of psychic and moral fact.

Now, why are not these high plateaus of moral and spiritual truth to be taken as the final outcome of the total life-process recorded in the Bible; and why should not the process itself be viewed, understood and judged in the light of such outcome? The whole point of view here suggested might be described as teleological interpretation—that is, interpretation in the light of purpose and end-result. In this connection we are reminded of the famous words of Coleridge, "The Bible *finds me* at greater depths of my being than any other book." The Bible *interprets itself* to us in *finding us* in our "existential moments" be it of exaltation or of humiliation—exalting us even while it humbles and humbling while exalting. Such words are used with due acknowledgment to the Barthians.

My comment upon the foregoing idea of biblical self-interpretation will be submitted in two illustrative instances.

A few years ago the poet Anna Hempstead Branch conceived the idea of reading the Bible through against time, not merely to see how long it would take her but more especially to discover what impressions would be made upon her by such a concentrated and continuous experience in and with

"The Book." Shortly after this exploit, which she performed in exactly ten days, she wrote the poem, "In the Beginning Was the Word." It is a sort of rhapsody but must be accepted as a poetically truthful report upon the outcome of her experiment. In brief, she had what can only be described in Otto's phrase, "an experience of the numinous". The "Book" became alive—groaning, shouting, complaining, heaving and lifting—and at last "stood up" and she "saw it was a MAN." Mystical? Yes, but Schweitzer has told us that all ethical piety is at bottom mystical. And surely there is meaning in the fact that the pure-souled poet, now deceased, found the final significance of the Bible summed up in a Man, whose identity the Christian may not doubt.

Albert Schweitzer is the acknowledged greatest interpreter of the music of John Sebastian Bach. He makes *his* hearers *hear* Bach. Is Bach, then, through the scores that he wrote, self-interpreting? Yes, he *is* self-interpreting to Albert Schweitzer who spends a life-time studying not only Bach's scores but everything connected with the great cantor—his times, his family, his surroundings, all phases of his life, the organs upon which he played—everything. Then at last he wrote two great lives of the composer one in French and the other in German. Schweitzer studied and lived himself into Bach until at last Bach interprets himself through Schweitzer to all the music lovers of the world. "He that has ears to hear let him hear."

As for the several theories alleging the self-interpreting function of the Bible provided one is supplied with the proper "key to interpretation"—they are altogether too absurd to receive serious notice.

It will be evident to the discerning reader that the present writer, while acknowledging certain merits in some of the above mentioned ideas, commits himself to no theory of a self-interpreting Bible.

Refugees from Spain

From a Private Letter.

Ellen and George got away yesterday afternoon on their way home. She was as fascinating as ever, and had many experiences to tell, especially in connection with the year-long effort to get home. When they got to Madrid she lost her passport and was put in jail with a lot of nondescript women.

George's passport did not allow him to linger in Spain on the way to Lisbon, but when Ellen was arrested he stayed to see what would become of her, and got thrown into jail himself, in a basement of a building in the center of Madrid. He was very despairing of getting out, except to go to a concentration camp. But finally Ellen's friend whom she was visiting there, got the Cuban consul to intervene successfully. George said there were 200 men in his basement, all kinds, but mostly tough and desperate characters. So 50 of the men, all foreigners, except for 3 Spaniards, drew apart into one end of the place and drew a line across the rather narrow opening, telling the others to keep back. This infuriated them and every now and then the 150 others would organize an attack. No guards interfered or paid any attention except to laugh at them. George said his group organized into a senate that declared war, sent ambassadors, etc., and an "army" that they put in front. Foremost was a German prizefighter, once champion of Europe, who could fell a man at each blow. With him stood three English sailors who had been captured by the Germans at Dunkirk, escaped and walked all the way to Spain. Also some Greek sailors who had been wrecked on the coast of Spain. The German had been one of the aviators Hitler lent to Franco, but when the Germans were recalled he refused to go, because in love with a Spanish girl, and so was arrested. Immediately she went off with a Spanish aviator. This

infuriated the German with the Spaniards, and George said, "We exploited his jealousy, reminding him of his girl in order to make him fight harder." George belonged to the "Senate" and stayed in the rear, climbing up into his double-decker berth to watch. Since he is a cripple, with a bad foot, and a bad back, having been an invalid for years, he was not expected to fight. He told of it laughingly, but admitted it was no laughing matter at the time. He said he kept wondering what would happen to him if his side were beaten, and added with a smile at his understatement, "So I was interested in what was going on."

Among his companions was a French Canadian who became an aviator for the English and was shot down near Berlin, falling on a group of houses. Since he had not bailed out, and his plane burned up, the Germans did not make a close search for him. Somehow he was not hurt. Thought he would have to kill anyone he met. Climbed down to a window where a girl was who screamed. He told her not to be afraid, that he would not hurt her. She took him in and kept him for a month, got him money and civilian clothes. Then he started out, walking through Germany and France to Spain. George said he didn't see how men could do things like that, the way passports were asked for every minute in Europe.

When at last George was released, he was so overcome with joy that he gave away his money to his companions, his muffler, and what was left of some candy he had bought to nibble on three times a day, because he could not eat the horrible stuff they were given to eat. It was the custom every time someone was freed for his comrades to shout and congratulate him, and for the lucky one to give away what he could, since the condition there was so wretched, and men got so desperate that in spite of the cold he had seen a man give away his overcoat

for three cigarettes. When he got into the upper part of the building, he could no longer believe his senses, remembering what was below, as here everything looked decent and respectable. Out on the street he debated with himself whether he dared go to a hotel and take a bath, because passports had to be shown upon entering hotels and his had not been changed in any way since he was thrown into jail for not having the proper visa. But he had to have a bath, went to a hotel and got one, and never had such a satisfaction in his life.

Said that he was later hailed on the street by two well-dressed gentlemen, who turned out to be professors. They had been in the basement with him, and he did not recognize them cleaned up. They hailed him, "There's Pancho Villa!" That was his name in the jail, because the only internationally known Mexican name. The Germans were called Fuehrer, Goering, etc., one of the Greeks was Metaxas, the English sailors were Churchill and Eden.

What makes a church? Not preachers, nor buildings, nor officary. Well, then, what makes a church? Why, it is a part of that eternal procession we hear singing as they come and as they pass and as they go on just beyond us, out of our hearing.

We hear them at Easter time. Millions of them come singing.

I heard them last Sunday. The church I love was among them.

It was enough. In the chamber of my isolation I could now wait until my release, for I had seen the triumph from afar. The church I serve did not depend on me. It had caught the vision from afar. The Pilgrims' Chorus was on its lips and the break of Easter morning was in its eyes. There is an everlasting something about the church. It lives on despite poverty and death, despite persecution and calamity.

Finis S. Idleman.

Immortality in Genesis 2:7

By A. D. Veatch, Drake University.

More than once, when a lad, I heard the theory advocated from the pulpit that the above verse of natural and inherent superiority to other earthly denisons. That man is superior in some respects to other animals, I do not deny. But that this text proves this theory can hardly be justified.

The argument for immortality was based partly on the fact that the Hebrew word here translated "life," in the phrase "breath of life," is in the plural form, "lives," hence breath of lives"; meaning that man's inner nature is a duality—a lower animal nature that perishes with the death of the body, and a higher, immortal nature.

But the plural in this phrase, breath of "lives," is a familiar Hebrew idiom, and is used to express the abstract idea, "life." The author simply meant to say that Yahweh breathed life into Adam's molded clay form.

The word "life" in Gen. 7:22 is plural in the Hebrew. Another excellent example of this Hebrew idiom is found in Deut. 22:13-21. The Hebrew word for virgin may be so transliterated, be-thu-lah, and is a singular form. But the word translated "virginity" in our text is in the plural, be-thu-lim, and is used to express an abstract idea. Other examples of this idiom could be cited.

But the argument for the immortality of man was more eloquently enforced in the days of my youth from the phrase "living soul." This proved man's superiority over the lower animal creation, and his eternal inner nature. But in dealing with this phrase the pen of more than one false translator hath wrought falsely.

This phrase, ne-phesh-hay-yah, "living soul," according to the Hebrew and English Lexicon by

Brown, Driver, and Briggs, occurs thirteen times in the Old Testament. The American Standard Version, in Gen. 1:20, 21, where this phrase is applied to all kinds of animal life in the sea and in the air, translates by "living creatures." In 1:24, where this phrase is applied to cattle, creeping things, and beasts of the earth, the translation is again "living creatures." In 1:30, the phrase is applied to beasts, creeping things, and birds, but is translated in the text by the word "life," in the margin by "a living creature." In Gen. 9:10, 12, 15, and 16, the same phrase is applied to the birds, cattle and beasts in the ark with Noah, and is again translated "living creatures." In Lev. 11:10, 46, and Ezek. 47:9, this phrase is applied to life in the sea, and translated by "living creatures."

But only in Gen. 2:7, where this phrase is applied to man is the translation "living soul." Why? Because the translators had an axe to grind, and wanted the unlearned to think that the Old Testament here teaches the superiority of man over other animals. The Hebrew here justifies no such doctrine.

I know of but one Bible in English that is consistent throughout and translates in each of the thirteen passages by the phrase "living soul." This is the Emphasized Bible by J. B. Rotherham.

According to the Hebrew phrase here under consideration, "man hath no preeminence above the beasts" (Eccl. 3:19).

Sometimes I have thought that those preachers of my youth should have been prosecuted for obtaining money under false pretenses. But on second thought changed my mind. The meager sums received by those good saints would hardly justify such legal procedure, and then again, for my innocent ignorance, if there be such a thing, I have more than once felt guilty myself.

Pulpit and Pew

By Wm. F. Clarke, Duluth, Minn.

The pulpit tells the pew that its inmost thoughts are clearly known to God. What an illuminating experience it would be if somehow a truly magic lantern could be made to throw upon a screen in full view of both pulpit and pew the inmost thoughts of both. No doubt the experience would be shocking in some of its details. Many confessions from both sources suggest that. Since such a lantern can not be had it may be worth while to substitute therefor some imaginary reflections easily possible for an auditor sitting silently in his pew.

It is a Communion Sunday. The Miniature Meal is being served with impressive solemnity. In tremulous tones the gruesome events of Golgotha are once more reviewed with evident effort to arouse in the Pew a duly pious emotion of sympathy, accompanied by a sort of bated breath and slowing heart supposedly indicative of a truly religious experience, but for all that a more or less painful experience, as is evidenced by the feeling of relief enjoyed by the pew when the emotion evaporates upon their emergence from the church door.

Prior to this ceremony the minister had come forth from his study and with bowed head and closed eyes assumed a reverent stance before his pulpit and in plain view of the pew, ostensibly to pray the Lord for guidance throughout the ensuing service. Our man in the pew, with some slight knowledge of the Bible, wondered why the minister, professing as he did great reverence for Jesus, had not followed the advice of Jesus and done his praying while in the privacy of his study. The pewster could not help recalling certain other words of Jesus, "Why call ye me Lord and do not the things I say." Was it maliciousness, or was it just in consequence of some knowledge of human nature, that

the man in the pew also wondered whether this procedure on the part of the minister was a sincere effort to secure the guidance of God, or was it because of custom among ministers, or could it be one of those things which Jesus said are done to be seen of men? Was it done, that is, to impress God, or was there in the minister's mind some thought of the impression it would make upon the people in the pew?

Following this rather dramatic episode the pew and the pulpit had read responsively from the psalms. Among other things the psalmist had declared, "Thou delightest not in sacrifice." Thereupon the man in the pew recalled the more virile words of Isaiah, "I loathe your burnt offerings. They are an abomination to me."

Soon after that the ceremony of baptizing an infant was celebrated with the customary ritualistic procedure, which included the dropping of a bit of water upon the head of the innocent babe, causing it to shudder a bit at this unwonted treatment. Somehow this procedure called the mind of the man in the pew back to the words of David and Isaiah upon which he had reflected during the responsive reading. If God abominated burnt offerings, he mused, then what must be his attitude towards this procedure, this sacrament? And what is the attitude towards it of Jesus, in whose name it is conducted? Jesus administered his most scathing rebuke to the pious churchmen of his day. He called them "hypocrites," that is, "actors." He did not mean that these pious churchmen were pretenders, for they were not that. What He meant was that they were attaching religious merit to certain outward acts. In acting it is all right to do that. It is the acting that counts. Nobody cares about what is going on in the heart of the actor. If his acting is good, that is sufficient. He is given applause. But in religion it is a very different matter. God is not

interested in the acting. His concern is with the heart. If that be right then all is well and good. Assigning merit to the act begets bigotry. Jesus showed that in his parable of the Pharisee and the publican at the Temple. It is very clear, then, that Jesus could not have instituted this so-called "Sacrament" of Baptism, wherein so much attention and merit is attached to a certain specific act. Only a Pharisee could have instituted it.

When later the Communion service was being gone through with the mind of the man in the pew ran back again to the responsive reading. This, too, thought he, must be an abomination to God, for it encourages people to feel better satisfied with themselves because they have participated in it, and done so in the right way. "But Jesus himself instituted it," he imaginatively heard the minister defensively respond to his derogatory reflections, "and He directed His disciples to continue its celebration." But the man in the pew persisted in his reflections. To him it seemed very strange that He who had rebuked bitterly the Pharisees for attaching religious value to the performance of physical acts should Himself institute for religious purposes a physical act of His own devising. Might there not be another way of understanding that Last Supper? Yes? And there was another way. Jesus had taught His disciples that His flesh was meat indeed and His blood drink indeed. Further, he had asserted that except as they ate His flesh and drank of His blood they had no life in them. Since this was such an important matter He wanted them to be reminded of it frequently in life. Since it had to do with food and drink what better means to this end could He devise than to connect it up dramatically with meal-time? So he decided to do that. Taking bread and holding it before them He said, "This is My body for you." Then breaking it up He passed it out to them directing them all to eat of it. Following this He took a

cup of wine that had been poured out and holding it up before them said, "This is My blood of the New Covenant, poured out for many for the remission of sins. Drink ye all of it." When they had finished He said, "Hereafter, whenever you are taking food and drink, recall what I told you about My flesh and My blood, that they are meat and drink indeed. This physical food and drink is indeed essential for the wellbeing of your bodies. Let it remind you always, as you partake of it, that My flesh and My blood are essential to the welfare of your souls. By partaking of them you will gain the strength of soul that will enable you to resist temptation and so free yourself from sinning." Thus instead of instituting a new act, to be gone through with as a religious ceremony, Jesus took an act that was already in existence, and in existence because necessary to physical life, and showed His disciples how to make it an act tributary also to their spiritual well-being. This was but one more example of His skill as a teacher.

Having arrived at this concept of the significance of the last supper, the mind of the man in the pew reverted to the baptism of the infant. Could this idea of the consecration of natural and necessary acts be applied also to baptism? Yes! it could. The man in the pew had read from what he regarded as reliable sources that no such act as this dropping of water on a baby's head was known in the days of Jesus. It came into existence long years afterwards. But bathing the body in water was a frequent and necessary activity, just like the taking of food. The Pharisees had seized upon it and exalted it into a religious act, but in the true Pharisaic fashion, assigning a religious value to its ritualistic performance, whether it served the body or not. They thus made of it a religious rite, an activity which had no value except as it was gone through with in the traditional manner. The manner of its observance

afforded the basis of its merit. Jesus could not have accepted or instituted any such Baptism as that. To have done so would have been to put the stamp of approval upon Phariseeism. Instead of that he could have dealt with bathing as he did with eating. He could have consecrated it by having his disciples associate with their bathing the words of Isaiah, "Wash Ye and Make You Clean," when he obviously was not referring to bathing the body, but to cleansing the heart. This again would be a good pedagogical device, would not institute a new act and did not contemplate a formal and public performance of the act, but the regular and normal act as gone through with for the good of the body, and in the privacy of the home. Again an act already established and serving a normal life need is made to contribute also to the well-being of the soul.

With such thoughts in mind the man in the pew could derive little but disappointment from the supposedly pious procedure which he had witnessed. He returned to his home, fully convinced that he understood in part, at least, why so many intelligent and upright persons of his acquaintance take little interest in the church.

The following committee arranged the program for St. Louis which is given on page 288: President A. C. Brooks, Raymond F. McLain, George V. Moore, Hayes Farrish, Frank M. Gardner.

Changing Churches

By a Questing Soul.

When I set out to find a New Church, ours was not the kind of Church I thought I'd settle into. I was awfully tired when I landed—oh so tired. I had been attending four services on Sunday, and often three and four through the week. I loved it—the work—the worry—the money raising—the rallies—the cottage meetings—choir practice—Sunday school—the picnics—the Sunday school class meetings—the revivals—everything. I was always falling in love with the new preacher or the new choir director—or not, definitely not, as the case proved. But there was always something doing, some new enterprise, a new play—tickets to be sold—the Wednesday night dinners—the annual minstrel show, that started with a one night stand and ended with a five night performance—the Ladies Aid, now called the Woman's Council. Boy, in that church the Women paid the bills, and did they work—and gossip. Weddings were always food for thought, and gossip, and heart aches, and misunderstanding amongst the flock. Of course that church had its who's who and its lesser lights, socially I mean; and the invitations to the weddings proved beyond all doubt who was who. But it takes more than all this glamour—these activities—the Women—the gossip—the love—the warm friendship to make a church.

Just what is it that makes a church? I remember when that church, the one I've been talking about, was dedicated. I remember the building of it—the old church and the old sexton. I was very young then, but I remember. The beautiful new building, light cream brick—the beautiful dome (and later from the choir loft I used to like to see the many lights reflected in my engagement ring)—the stained glass windows—the organ—the pulpit, a gift—the white leather pulpit bible—a gift in memory. I was

brought up in that church. I was married in that church. My babe was christened in that church. And my father laid away from that church.

But something was happening to me. What was it? Was it those many, many years of long, long ago poking at me to listen? Was it the new wave of Applied Psychology that was sweeping the country? It wasn't Christian Science because that was the bunk—Mary Baker Eddy cashed in on the greatest theme of the day—"Mind over Matter." Well, it was a lot of things. I never did believe in Hell. I never did believe in Heaven. I always believed there was one place for all of us. I never was comfortable at those revival meetings—the idea of asking a fellow right out in public if his soul was right with God was most embarrassing and distasteful to me. I never could see why we had to have a blackboard on the pulpit and have folks bid higher and higher to raise the church debt—where was their sense of nicety? I've always had a royal dislike of money—guess I never had enough of it; but it has always been a source of grief and disappointment to me.

What was this I had missed so long—Quiet—Peace—Charm—no noise, no choir—a grand quartet—a good organ—a sermon—why, here was what I had always believed. Where had I been that no word had reached me? The third Sunday in January, 1925, I joined. I was giving up a lifetime of friends, because you're not forgiven for joining another church when you don't move away or change your address.

A lovely building—interesting, challenging, thought provoking. Why the little niches—why the columns on one side only—why the quartet tucked up there—why the stone walls and not plastered and finished and decorated—why the ancient ceiling? All this was gradual, because I only listened at first. I didn't want to See or Know; I only wanted Peace, Quiet and to Think.

Campbell Institute Program

St. Louis International Convention, May 1-7, 1941.

THURSDAY NIGHT. MAY 1. Theme: "Theology for the New World Order"—conversations between C. C. Morrison and E. S. Ames (with interruptions from the floor).

FRIDAY NIGHT. Theme: "The Continuing Disciple Ministry." (Ministerial qualifications, ordination, placement, and tenure. Speakers: Seth Slaughter, George V. Moore, Doyle Mullen, W. P. Harman.

SATURDAY NIGHT. Theme: "The Continuing Disciple Brotherhood." (What specific contribution does our brotherhood have to make to the expanding kingdom? What emphases should be made by the Disciples in the immediate future? What factors affect the continuing brotherhood?)

SUNDAY NIGHT. Disciples' Peace Fellowship.

MONDAY NIGHT. Joint session of D.P.F. and C.I. Theme: "The Task of the Preacher in the Present Crisis." Speakers: Clarence Lemmon and A. D. Harmon.

TUESDAY NIGHT. Open Forum: "Salient Points Growing Out of the Convention Sessions."

The place of meeting will be announced at the Convention. Several of us will stop at the Statler Hotel.

Secretary DeGroot, with assistants, will be present to make every one "fiscal." The membership of the Institute continues to grow, and it is hoped the "revival" will continue in St. Louis by gathering in new members. Love and Wisdom are the main qualifications!

THE SCROLL

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JUNE, 1941

No. 10

Program

ANNUAL MEETING CAMPBELL INSTITUTE

JULY 28-AUGUST 1

Disciples Divinity House—University of Chicago

Monday Evening, 9:00—

Communion Service directed by Frank N. Gardner
(Disciples Divinity House Chapel)

Tuesday Afternoon, 12:00—

Luncheon, Men and Women, University Church
"Symbols and Sacraments".....W. B. Blakemore
"The Gospel—What Is It?".....Robt. C. Lemon

Tuesday Evening, 9:00—

"Campaign of Ideas".....Rush M. Deskins
"Disciples—Whither Bound?".....A. C. Brooks

Wednesday Afternoon, 2:00—

"Conferences on Unity".....Harold Lungert
"Unity—What Kind?".....C. N. Barnette

Wednesday Evening, 9:00—

"The Ministry".....Seth Slaughter
"Coordinating State Work".....W. P. Harman

Thursday Afternoon, 2:00—

"Disciple Creeds".....E. S. Ames
"Forum on the Institute".....Fred S. Nichols

Thursday Evening, 6:00—

Annual Dinner—Men and Women

Friday Afternoon, 2:00—

"Making Non-Members Feel at Home
in the Local Church".....J. W. Cyrus
Business Session and Election of Officers

Friday Evening, 9:00—

"Forum on Preachers' Problems" led by Donald
Sheridan

Note: Chicago is on daylight saving time.

Oklahoma and Texas

By E. S. Ames

On May 14 I arrived in Enid, Oklahoma, and was met at the train by Professor Ralph Nelson, who teaches philosophy in Phillips University. It was the annual "skip day" at the university, the day when the students take things in their own hands and do as they please. This means a picnic, games, and a good time generally. In the evening, however, the regular midweek service was held in the University Church of which Dr. G. E. Osborne is the minister. He invited me to preach and there was a good attendance of church members, including many students and faculty members. Next morning, President Briggs introduced me to speak in Chapel. After that, Professor Nelson took me to his classes to discuss the idea of God and God's relation to the world and to ourselves. At noon several of us had luncheon in the new Student Union building which is a grand center for recreation, meals and fellowship. A new gymnasium has just been built on the campus, and a Women's Hall has been begun. President Briggs is happy over these developments and looks forward confidently to a greatly enlarged and improved institution.

On May 17 I went with the men of the First Church of Oklahoma City to the town of Sulphur, ninety miles away, for their annual retreat. I had the pleasure of helping to inaugurate this custom four years ago. A hundred men attended under the inspiration and leadership of their minister, Roy Rutherford. They take possession of a commodious hotel just before the summer season begins, and spend from Friday afternoon to Sunday morning in recreation, lectures and discussions. Last year the lecturer was Burris Jenkins; two years ago, C. C. Morrison; three years ago, Ralph Miller. The subjects of my three main lectures were Reasonableness

in Religion, Science and Religion, Experimental Religion, as expressed in the history of the Disciples of Christ. It was pointed out that the Disciples began with an emphasis on a reasonable conception and interpretation of the Bible, and of conversion, and of the conduct of churches. Such reasonableness led the Disciples to accept the scientific developments that appeared in the decades since 1890 in the fields of Higher Criticism, Evolution, and the Social Sciences. The scientific temper is naturally experimental, and it is not strange that the Disciples have experimented with many things such as missionary societies, church organization, religious education, church services, finances, secretaries, journals, colleges, conventions, revivals, federation, and open-membership. The discussions were free, open-minded, and good natured. These men are able men in business and in various professions. Perhaps lawyers and teachers were only outnumbered by the business men. That they were deeply interested in religion and its practical cultivation could be felt in their hearty singing of the good old hymns, and also in the fact that they could be induced to spend the time and the money to follow their preacher into this retreat. Their preacher has the happy faculty of leading them in worship and action as well as in play. Under his influence these men gave \$25,000 to build the Student Union Building at Phillips, and are now completing a \$35,000 educational and recreation building adjoining their great church building in Oklahoma City. They also have other projects in view. Sunday morning we had a Communion service in a beautiful spot in the neighboring State Park, and returned to the city for the Sunday School and Church services. At the latter, the chairman of the Board of Elders, Mr. Walter G. Hopkins, read to the congregation resolutions in recognition of the thirtieth anniversary of Roy Rutherford's entrance into the ministry, commending him for his devo-

tion, enterprise and success. It was obviously a complete surprise to the Preacher and for once he was nearly speechless! His wife, Susan Betsy Ruth-erford, conducts a men's class every Sunday which has the ambition to become the largest men's class in the Brotherhood within a year.

Monday evening, May 19, was spent with Roy O'Brien at Norman, and at dinner with the men of his church. This is the seat of the University of Oklahoma and President Bizzell and several members of the faculty were at the dinner. Also present were the ministers of the Methodist, Presbyterian, and Episcopal churches. President Bizzell is a Baptist, so it was a good chance to expound the True Faith! Roy O'Brien is doing a fine work in the church, and Frederick Miller is Secretary of the Y.M.C.A. in the University. The Disciples Foundation, inaugurated by Sterling Brown and carried on by him for four years, suffered a great loss when he left to teach at Drake, but plans are developing to carry it on. There are about 700 students in the University from Disciple homes. Mr. Rossman, graduating this year, has been appointed to a scholarship in the Disciples Divinity House.

The next stop was at Stroud, where William H. Alexander is pastor and radio preacher for a wide area. He broadcasts the Sunday morning service and sends a message over the air every week-day morning at 8:30. I spoke for him one morning on "Christian Faith in War Times." The address is printed in this issue of the Scroll. Mr. Alexander may return to the Disciples House this autumn.

From Stroud we went through Tulsa to Bartlesville, with Donald Sheridan, the pastor. We had many miles of conversation as we travelled through the beautiful countryside. He is a Hiram man and appreciates his teachers there, Cannon, Goodale, Kenyon, and others who opened wide windows for him on great vistas of the world's best culture. This

preacher is pastor of "Phillips 66" and of several other nice people, meeting in a good church building, and living in a neighborly fashion with his fellow ministers in the town. The Episcopal rector, and the Presbyterian minister were present that evening to hear something about "John Locke and the Great Indigenous American Church!"

Next morning my train arrived early in Ft. Worth, Texas. Dean Pittman and his bride came down to the hotel for luncheon with me and then we rode around the interesting city in their new Ford. They are coming back to Chicago this summer. Mr. Pittman has charge of two men's halls in T.C.U., and teaches some courses in religion and philosophy. He took me to call on Dean Colby Hall who is recovering from a serious operation, and on Dr. and Mrs. Clinton Lockhart whose strength and teaching activity seem little abated in spite of more than eighty years! Dr. Lockhart was one of the fourteen charter members of the Institute, organized in 1896 during the Disciples Convention in Springfield, Illinois. Five other charter members are living: Willett, Jenkins, Campbell, Garrison, and myself. President Waits is closing twenty-five glorious and fruitful years with Texas Christian University. Dr. M. E. Sadler, pastor at Austin and formerly Dean of Lynchburg College, will become president next September.

Dr. Kelly O'Neill, pastor of the Crown Heights Church in Oklahoma City, has been going over to Ft. Worth one day each week this year to teach in Brite Bible College. His class was studying "Counselling" the day I arrived and at his invitation I participated in discussing the psychology of the subject. During the next hour, the Chapel of Brite Bible College was held, and I spoke on, "The Great Heritage of the Disciples of Christ." Among those present were President Waits, Professors Morro, Roosa, O'Neill, Pittman, Lockhart, Granville Walker, Raymond A. Smith in Education, and many others.

In Dallas, L. N. D. Wells of the East Dallas Church, was my host, and it was a joy to be in his great church and preach for him May 25. He and Mrs. Wells have a beautiful home, an *estate* in fact, overlooking White Rock Lake. There we had the pleasure at dinner of a visit with Mr. and Mrs. Graham Frank. In such a company all the best news of Disciplesdom may be heard and most interesting observations on the past, present, and future of the Brotherhood. The heart of a minister is warmed and inspired by such a fellowship in such a home.

There were many other interesting and refreshing incidents of this two weeks' visiting. Everywhere were people who had attended the University of Chicago, been members of the University Church in Chicago, or made inquiries concerning friends of other days. There were many interviews with prospective students for the Disciples Divinity House. Former students in the House are on every faculty of Disciples Colleges, and in important pulpits in every state. The Dean, or any other representative of the House, may travel the length and breadth of the land and find "Comrades of the House," and many aspiring young men who are anxious to do further graduate work in a great university. These things make us optimistic for the future of the Disciples and their institutions.

Perhaps the most acute problem for the Disciples to think about is how to maintain as much union as we now have. Much evidence points to the fact that the more organizational union we seek the less we may have. DeGroot's book on the causes of division among us should awaken us to the realization of the dangers of too much union of a sort! It was not for nothing that our fathers feared "ecclesiasticism." When our missionary societies, or our colleges, or our local churches begin to set up doctrinal standards, the worms begin to work! Ed.

Disciple Heritage

By A. C. Brooks, Frankfurt, Ky.

The Disciples of Christ are proud possessors of a noble heritage. Our pioneer fathers crystallized a spirit and formed a mood which have blessed all those who have entered appreciatively into their labors. One of the greatest of the more recent Disciple inheritors was the late Professor E. E. Snoddy who loved with a passionate devotion our Disciple heritage. In one of his addresses delivered towards the end of his valued teaching career he said: "I owe everything that I am and all the opportunities of my life and any achievement that God has permitted me to bring to pass to Disciple traditions and Disciple ideals. . . . I hold them as a sacred inheritance and could not begin to measure their value in words that I may speak. . . . They lie in my soul. They have made me, and I have loyally given my life to their service and to their propaganda through a long career." Again in expressing his indebtedness to our pioneer fathers he said: "I am trying to carry on their ideals."

The Disciple ideals and traditions are unique in that they cannot be formulated into creedal statements. True enough there have been many attempts to summarize the beliefs and practices of the Disciples but no statement has yet appeared that has received a large acceptance. Our very heritage is opposed to such an effort. The most commonly accepted summary of Disciple principles is the following: (1) "To restore the lost unity of believers and so of the Church of Christ by a return in doctrine, ordinance, and life to the religion definitely outlined in the New Testament; (2) no human creed, but the Bible only as the rule of faith and practice; (3) baptism by immersion of believers only, in which 'comes a divine assurance of remission of sins and acceptance with God'; (4) the celebration of the Lord's Supper as a 'feast of love' every Sunday."

While this may state fairly accurately the principles of the Disciples it is not a satisfactory statement of Disciple uniqueness because it omits so much. There is a Disciple spirit and mood that cannot be put into words. It is a certain freedom of thought and practice, a certain democratic independence, and yet a certain loyalty and solidarity that blend into a spiritual heritage that is distinctive. Professor William Warren Sweet recognizes this in his summary of the contributions of the Disciples where he says: "The Disciples Church has proved that it is possible to have an effective and united Christian body without a man-made creed. No denomination exceeds the Disciples in their denominational consciousness, yet there are those who insist that a creedless church is a rope of sand. The fact, also, that they have no creedal statements has allowed a large measure of intellectual freedom among them, and they have had, as a result, few if any heresy trials."

We might wish that Professor Sweet's statement were truer to fact. For while we have boasted that we had no man-made creed, the fact is we have been formulating and imposing creeds here and there. It is common knowledge that certain institutions and groups among us have formulated statements of belief and practice, which, even though they are not acknowledged as creedal statements, they are nevertheless efforts at regimentation which are foreign to Disciple practice and dangerous to the life of this free body of Christians. It is to our eternal discredit that we have some among us who would, if they could, bind all of us to certain beliefs and practices that would become, no doubt, the "letter that killeth" rather than the "spirit that maketh alive." We need no creedal statements that would regiment freedom of the soul. Our unwritten creeds have done too much along that line already.

The Disciples have been distinctive in one belief especially although we confess that we have not been

big enough to lead courageously in all of the implications of that belief. I refer to the belief that ALL Christians should be united. Our pioneers sought to lead the way out of denominational confusion and regimentation by their plea for unity. They only asked for the acceptance of Jesus Christ as the condition of inclusion in the new movement. They offered to free seekers of spiritual light and truth a way of hope. Some of these seekers were at the altar searching for the way of salvation. Some were at the Communion table commemorating the death of Christ. Concerning this Professor Snoddy once said: "If ever a people had a noble origin it is the Disciples; one wing at the altar at a great revival meeting, the other wing at the Lord's Table." These two groups were invited to follow Jesus in spirit and in truth if they would find the light they were seeking. Is this not sufficient even today? Do we need to revise the simple invitation of Jesus Himself to the fishermen whom he invited to leave their nets and come and follow him and become fishers of men? Do we need to formulate a creedal statement of our beliefs and practices and attempt to cram that down the throats of those who are prospective additions to our Brotherhood? Let me say emphatically that it is my belief that such an effort would prove fatal to the perpetuation of our Disciple Heritage. Let us not bind ourselves, nor attempt to bind others, to anything save only the spirit and life of Jesus Christ as revealed to us in the Gospel. (By Gospel I mean the best of the New Testament. I believe each individual should have the utmost freedom to discover for himself, with whatever aid he can find anywhere, what that Gospel is.)

The Campbell Institute, made up of more than six hundred university and college-trained men within our Brotherhood, is fully committed to this type of intellectual and spiritual freedom. It is my conviction that the future of the Disciples is safer in the hands of Institute members than that of any other

group within our Fellowship because we are more fully committed to the spirit that brought us into existence. Through free and undogmatic discussion, and through empirical pursuit of truth, and through a willingness to allow men to worship and serve God without denominational restrictions or check-lines, I believe we are building, as Jesus did, the Kingdom of God on earth. The Annual Meeting of the Institute July 28 through August 1 will devote itself to this type of program. Every member should be present to share in this magnificent enterprise. The Campbell Institute is the ambassador of our great Disciple Heritage into which we all should enter more appreciatively.

Teaching Marriage

By Donald S. Klaiss, University of North Carolina

It occurs to me that there are probably many readers of THE SCROLL who are not aware of what is being done here and in many other colleges and universities in the teaching of marriage. Marriage has not been a part of the regular curriculum of higher education until recently. Why this is so it is difficult to determine. Many years ago Herbert Spencer called attention to the lack of preparation for marriage and family life in his *Education*. "If by some strange chance not a vestige of us descended to the remote future save a pile of our school-books or some college examination papers, we may imagine how a puzzled antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. 'This must have been the curriculum for their celibates,' we may fancy him concluding. 'I perceive here an elaborate preparation for many things: especially for reading the books of extinct nations and of co-existing nations; but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibili-

ties. Evidently then, this was the school course of one of their monastic orders.' Seriously, is it not an astonishing fact, that though on the treatment of offspring depend their lives or deaths, and their moral welfare or ruin; yet not one word of instruction on the treatment of offspring is ever given to those who will hereafter be parents? Is it not monstrous that the fate of a new generation should be left to the chances of unreasoning custom, impulse, fancy — joined with the suggestions of ignorant nurses and the prejudiced counsel of grandmothers?"

We might add that it seems equally absurd to us that educators have ignored the fact that most young men and women will become husbands and wives.

The course in marriage, or preparation for marriage, was instituted at the University of North Carolina in 1926. This was the first such full-credit college course in the subject to be offered anywhere. It came as the result of a request of a small group of students for material that would help them prepare for married life. They were not interested in the historical background of the family or theories as to the relative merits of nonogamy and polygamy, but in practical suggestions concerning courtship, choice of a mate, engagement, financial adjustment, sexual adjustment, conception, pregnancy, and parenthood. Professor Ernest R. Groves, who was put in charge of the work, developed the material along the lines of the students' interests.

In the years that have passed the course has grown and developed. It is now offered all four quarters of the year: because of the over-balanced ratio of men to women in the University, I teach the men three quarters, Professor Groves has the women one quarter, and I take the men and women together during the summer session. In spite of the fact that membership in the classes is limited to seniors, we have instructed three hundred thirty-two students during the past year.

The purposes of the course are the formation of attitudes and the giving of information that should assist the young people in preparing for marriage and in making satisfactory marital adjustments. We do not think of our work as being concerned primarily with the solution of campus problems except as they may contribute to or detract from preparation for marriage. We do spend considerable time discussing dating and courtship and ways of making a wise marriage choice.

Our chief concern is over the anticipation of husband-wife adjustments during the first years of marriage. We realize that accommodations cannot be made until the situations arise, but we believe that a complete understanding of the problems involved in the husband-wife relationship and a knowledge of methods of adjustment will go a long way toward assisting newly-married people over the difficulties that confront them. We divide the areas of adjustment roughly into personal, domestic, financial and sexual while being fully aware of the fact that they do not occur in such isolation but in complex configurations of inter-action.

We place considerable emphasis on the knowledge of the facts of the physical aspects of the marriage relationship. This includes, besides sexual adjustment, the processes of reproduction, fertility and infertility, control of conception, pregnancy, and childbirth. This is one of the areas in which there has been little instruction in the past, and yet it is an area of knowledge with which husbands and wives need to be completely familiar. We do not, of course, try to include all the information that a medical student would need to have, but we do attempt to supply sufficient knowledge to enable a person to be an intelligent husband or wife in this respect.

Parenthood comes in for a brief treatment. We do not have time to cover it in detail; that would take a complete course in itself. Also, we deal quickly

with the subjects of divorce and problems of the unmarried.

In addition to the class work we suggest wide reading. We have a fine collection of more than one hundred books on all phases of marriage and family life and we encourage the students to avail themselves of them. Also, we provide for private consultations with the members of our classes on all sorts of questions. It is difficult to generalize on many of these matters and specific questions can be answered only in the light of the experiences of individuals.

We are often asked how we know whether we are accomplishing anything in our work, and we sometimes reply, "How does the teacher of Latin, or English, or history know that he is accomplishing anything?" Or at other times we will say, "Ask the alumni!" For the alumni who have taken the course are staunch in their estimate of its value.

One gets many compensations from teaching the course in marriage. The students are keenly interested and eager to learn. You are thrown into a personal relationship with them on a level of interest that enables you to know them intimately, and, above all, there is a personal satisfaction in the feeling that when you have counseled with a student about his own difficulties you have helped him to meet a crisis or to prepare himself for living in a way that will be of everlasting value to him.

We are heartily in favor of our Secretary's ambition to increase the membership of the Institute. We think it is important also to cultivate better acquaintance and closer understanding among present members. Attendance at the annual meeting is one of the best means for this. We advocate also the continuing of the present officers for longer terms of office. Ed.

For Disciple Preachers

"The Mind of the South" by W. J. Cash. New York, Alfred A. Knopf, 1941.

By Raymond Morgan, Wilson, N. C.

This is a review of a book written for Disciple preachers. Of course the author doesn't know it, and the Disciples aren't even mentioned, but it is so all the same. It is called **THE MIND OF THE SOUTH** and the author is a member of the editorial staff of the Charlotte (North Carolina) **NEWS**, W. J. Cash. It is a book about the history and present status of that region of the United States which has been officially pronounced the nation's "Economic Problem No. 1" and is undoubtedly the region with the greatest possibilities for its own and the nation's development.

One does not fully understand the Disciples until one has seen them in operation in the South. For the South today has in its makeup a great deal of the United States of yesterday. In the South the frontier is a present reality. The conditions which gave rise to the Disciples are still more nearly as they were then, than in any other part of the United States.

And in Mr. Cash's excellent book we have an interesting account of that American frontier. He writes, in fact, of three frontiers: the frontier of the Old South, the "frontier the Yankee made" in 1865, and the frontier the depression made in 1932. The influences of the frontier on religion and the churches he makes very clear. The writer has a style that makes it hard to lay down the book until you have read the very last word.

It is interesting to notice the flood of books coming from the publishers by southern writers. In the last four years I have counted about fifty which have come to my attention. The region which produces the greatest number of current best sellers is still the region that buys the fewest books and reads less. It is also the region with the greatest percent-

age of children and the worst schools. But it is also the region which possesses vast mineral wealth in the form of oil, iron, coal, sulphur, and a dozen others. Possessing ideal conditions for agriculture, the farmers of the South are the poorest in the nation. Cotton is a king in filthy rags suffering like many of his subjects from tuberculosis, pellagra, and hook worm.

But that is not the whole story. The frontier is still a reality. Almost anything is possible on the frontier. There is much of promise in the future. But if the promise is fulfilled there must be developed, according to Mr. Cash, a leadership trained in facing problems honestly, and courageously, and realistically. Let me give you the summary of the author's findings in his own words:

"Proud, brave, honorable by its lights, courteous, personally generous, loyal, swift to act, often too swift, but signally effective, sometimes terrible in its action—such was the South at its best. And such at its best it remains today. . . . Violence,, intolerance, aversion and suspicion towards new ideas, an inclination to act from feeling rather than from thought . . . too great an attachment to racial values and a tendency to justify cruelty and injustice in the name of these values—these have been its characteristic vices in the past. And despite changes for the better, they remain its characteristic vices today."

It would be good to re-read Dr. Garrison's **RELIGION FOLLOWS THE FRONTIER** along with Mr. Cash's book. I have done that and have found the experience most rewarding. In the main, the two authors agree, with Dr. Garrison supplying the details as they relate to the Disciples against the background supplied by Mr. Cash. The only point of seeming difference is Dr. Garrison's insistence upon the fact that the frontier has passed while Mr. Cash maintains that there is still much of the frontier with us.

Common Sense and Wisdom

By Ralph Goodale, Hiram, Ohio.

When I was a small boy I used to carry a pail of milk every evening to the home of Uncle Oscar Rakestraw, the local editor. I would leave the milk with Aunt Melissa and pass into the library, where I would throw myself on my face and pore over bound copies of *Judge* until dark. To this day the sight of one of those drawings of elephants, donkeys, and Tammany tigers, of Blaines, McKinleys, cigar-toting Tweeds, the bulbous Clevelands will arouse an indescribable feeling of unworried and springlike happiness. I had no idea what the cartoons meant.

The cartoons had bitter meaning. And now, as any mature mind looks at them, only quaint pictures and a curious history of political policy remain. It is not only that the politicians are dead; a whole system of what seemed to the kindly editor and his friends the expression of everyday wisdom has become unstable. The serenity of belief is gone; the old propositions are neglected or asserted doubtfully.

The common sense of any period appears cruelly shabby at later times, and nowhere so much as in its humor and raillery. We root ourselves deep in a set of beliefs, desires, preferences, and modes of judgment which seem to us the very enduring stuff of nature. To some extent we are right, let us hope. But many ways of thinking which we suppose the soundest prove later to be houses of straw; and our outbursts of humor or malice, the motions of our soundest common sense, become in time the thin cackle of ignorance or prejudice.

Satire of indignation is another thing. It will always stir us, even when it mistakes its object, because it springs from compelling ideals. Whittier's "Ichabod" and Browning's "Lost Leader," though unfair to Webster and to Wordsworth, are moving protests against the weakness of great minds. Swift's appalling anger at the mistreatment of the Irish

still reaches us through his "Modest Proposal," where he suggests that Irish babies should be fattened for food. Swift also hated war and political chicanery. Well and good; Gulliver's accounts of these evils dishearten us, but we sympathize. But Swift was also a man of common sense. He was sure that nothing is more ridiculous than the pursuit of theory, or the investigation of matter, or projects for the improvement of farming. He placed his mathematicians symbolically on a flying island, and ascribed all sorts of diverting schemes to his "projectors," such as bringing sunshine out of cucumbers, condensing air to a solid, and breeding naked sheep. Meanwhile his despised Newton had formulated the laws of motion, experimenters were preparing for an agricultural change that was to treble England's crops, and with many silly false starts the physicists were laying the foundations of modern science. With what amusement would Swift regard the Coulee Dam, which uses falling water to pump water uphill!—a scheme which will do more than accomplish his own project of making two blades of grass grow in place of one.

The fun of common sense will always appeal, so long as we do not look for serious meaning. Moliere's "Imaginary Invalid" is still amusing. Moliere himself would hardly regard this farce as a study and corrective of hypochondria. Yet the common sense of the seventeenth century probably considered it so. For aberrations of all kinds were thought to be mere perversities, easily cured by rational thinking; and the service of the comic play was to show how ridiculous they were. Ben Jonson accordingly lined up, systematically, the victims of greed, superstition, ignorance, bigotry, disordered nerves, and unseemly ambition, and involved them in farcical situations. Perhaps he achieved his end to some extent. But his plays now arouse wonder that anyone could content himself with lampooning disorders both subtle and pathetic. In general, no one can pretend that Jonson

knew the roots of these disorders or knew the cure.

Jonson castigated the man who could not endure noise by marrying him to a dumb wife—who found her voice, and filled his house with noisy hooligans—and who luckily turned out to be a male practical joker. The sufferer reminds us of Hogarth's picture of the distressed musician: ballad-singers, hawkers, knife-grinders, small boys, and dogs raise bedlam before the poor Frenchman's window. Hogarth was another exponent of sturdy common sense. He had a sharp eye, and his pictures of old London are endlessly amusing. But as to his satire—he now appears a shallow moralist, with insular dislike of the French, and high opinions of British beef and beer.

A hundred poets, playwrights, or writers of modern essays and novels will give us better understanding of humanity than all such lampoons, because they have a profounder insight than the standard reactions of common opinion. Moliere's "Misanthrope" shows this deeper insight. Leonard Bacon's *Ph.D.'s* brilliant and superficially true, does not; it gives no suggestion, for example, of the competitive struggle which mechanizes scholarship. We hear a good deal nowadays of utopian vision in contrast with common sense. But if anyone will read More's *Utopia*, he will find suggestions which have since proved practical. I would rather trust the hopes of Isaiah, or the economic ideals of Ruskin, or even the flightiest dreams of Shelley—always keeping my wits about me, I would, for guidance, rather trust any product of keen imagination and lofty thought—than the prevailing common opinion of the marketplace.

Arthur Holmes, of the Butler College of Religion has a remarkable article in the Christian Standard of June 14, denying that A. Campbell was greatly influenced by John Locke!

Uncultured Cultism

By L. P. Schooling, Hussar, Alberta

May I submit a contribution to the timely quest advanced in the March issue of the Scroll, namely, the near stalemate in the numerical growth of the Disciples versus growth of uncultured cultism?

This appears to be more a question of economic than of religious education, or even zeal in the tactics of the Disciples or any of the other learned and time-honored religious bodies. The question of the where-with by which the "common people" live is reacting to the detriment of both the numerical and spiritual growth of all the churches of high educational standing. This is to say that the reputation of high educational standing is a false assumption as regards the distribution of food, shelter, and clothing. The entrenchment of conservatism in economic education is as thorough in the church as it is in college and university.

While busines, government, higher education, and "our cultured pulpits" along with other distinguished social institutions are occupied getting more supports under economic orthodoxy the ranks of the "common people," though temporarily halted by the blessings of war, are suffering casualties whereas the ranks below this level constantly increase thereby, the final shocks being absorbed in relief rolls, ejected tenants, and road-side dwellers.

Youth springing from the resulting low parental moral level early follows in blank ambition, denied education, and perpetual idleness, thus constituting an enlarged recruiting ground for cult growth.

Sanity in economic education begetting a rising tide of morale based on a scientific distribution of the already scientifically produced abundance, or potential abundance, together with higher educational facilities for all, is the antidote of cult growth, and at the same time is the inspiration of a profounder respect for "our beautiful sanctuaries," our

"cultured pulpits," and, none the less, our cultured pews.

It is obviously certain that few teachers of religious education and economics realize with any conviction worthy of note that this is an age of extraneous energy where human labor is not wanted, and one in which it is therefore being driven rapidly from industry.

The Grand Coulee Dam has recently turned on new energy equal to more than eight million less efficient and less desirable eight-hour-a-day workmen, and this to be trebled in two years. At the north and south end of Central Valley in California are respectively Shasta and Friant dams soon to add more millions of mechanical slaves, followed by other power now under construction, to say nothing of the deep sea-way on order and a rapidly expanding hydrology in the offing.

The net result of all our advancing technology is decreasing availability to the necessities of life and to the facilities for education. The lot of the "common people" accelerates to the permanent occupation of job hunting.

Only a casual survey of civilization on this continent leads to the conclusion that it is not necessarily a ministry trained to top levels in literary and philosophical delicacies that is needed, but rather a ministry with a training which synchronizes with human welfare, a demand in which a new economic training can by no means be neglected or placed last. Technological advance will have no respect for orthodox economics, and the ministry of all churches can only fulfill its responsibility to humanity when anticipating the inevitable crisis by a religious education with roots striking deep into morality based on demands of this rapidly advancing technology.

The Message of the Preacher

By Granville D. Edwards, Mesa, Arizona

An answer to the above question cannot be given off-hand. One needs to ask about the preacher who is to preach it, about the audience that is to hear it, and about the conditions in the community in which it is to be preached before he attempts to suggest the type of message.

The training of the preacher and his special aptitudes and interests must determine in some measure what it is best for him to attempt as his major role. He must believe thoroughly in his message, and also have a deep conviction of its importance for the occasion, if he is to do himself, the occasion and the message justice.

It is a laudable ambition for the preacher to desire that his message be timely. But there are different ways of being timely. One may be tempted today to tie his message up with the present holocaust of war in the world, with the United States in relation thereto, etc. In time of deep economic depression the same preacher was tempted to deal with national affairs and with economic questions reaching far beyond what his training in those fields, or what his knowledge or experience could justify. Few preachers are so well versed in national affairs that they can properly consider themselves qualified to sit in judgment on the doings and policies of the experts who are shaping the course of our national life. When a man speaks out of his ignorance he should not be surprised if in addition to finding himself unheeded he also finds himself discounted. A preacher of my acquaintance, one of the sanest in our brotherhood, said almost nothing from his pulpit some six years ago about what our periodicals were full of concerning the titanic economic struggle. He frankly said that it seemed to him that what his hearers needed "now" was comfort, inspiration, and help for the inner self. There are good faithful church folk

today who are depressed by the carnage and destruction in our world, and to whom it seems that they can't look at a daily paper, turn on the radio, listen to a conversation, or sit down to meditate without being harried by stories or thoughts of war, hate, and destruction. They are literally being tortured. Some of them are saying to their pastors, "When you are proposing to talk on war, or anything connected with it, let me know, and I'll not be there. I get all of that already that I can stand. When I come to church, I want something better than that."

There is another way than the foregoing to be timely. Since you have suggested that I indicate what I am saying about the relation of the United States to the war in Europe; or, that I give my method of selecting sermon subjects and preparing sermons, I shall use myself to illustrate my attempt to be timely. I have been serving as an Ad Interum pastor for the last fifteen months. The church I am serving had its beginning in April 1910, and dedicated a new church building during the first half of July following. It has known a good deal of wrangling. It is located in a state where our church movement is split three ways into nearly equal parts, and neither part holds conventions, young people's conferences, or anything else in cooperation with the others because two of the parts are each determined to go its own way alone. The leading church in the state has had a split within this present month of April 1941. The split-off piece organized April 13th with 300 members, and had 310 in its Sunday School. My own little flock could hardly expect to escape being affected by the forces operating in the state. It is not, therefore, surprising that its doors were closed in mid-April 1915, its property lost, and that it did not get started again for about three years. The scars of that battle are still evident. What type of sermon would be timely for me in such a situation? Here are some of my themes during the first seven months: "A new com-

mandment give I unto you that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another"; "If a man say, I love God, and hateth his brother, he is a liar. He that hateth his brother is a murderer"; "I came not to judge the world, but to save the world"; "Not by might, nor by power, but by my spirit, saith Jehovah of Hosts"; "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life"; "Essence of Christianity"; "Now abideth faith, hope, love, these three, and the greatest of these is love"; "Faith dares return good for evil: Elisha's counsel to his king respecting Benhadad" (2 Kis. 6: 22f); "Sitting in judgment led to the crucifixion of Jesus, to the stoning of Stephen, to the persecutions of Paul, and to his being persecuted; and so, the world goes on judging when it needs love both to save and be saved"; "Can we hope for union in our day?"; "Deceitfulness of sin: how we are self-deluded when we indulge in hate and revenge under the guise of maintaining self-respect, when we claim the privilege of remembering a wrong under the guise of forgiveness, when we carry tales under the guise of loyalty to friendship, when we peddle slander under the guise of being frank and outspoken"; etc. Such were about half of the sermons for that seven months. The monotony was broken on Mother's Day, Father's Day, Easter Sunday, and a few other times. Irresponsible gossip has ceased also. At least, the preacher doesn't hear it.

During the last eight months seven Sundays have been devoted to the organized agencies of our brotherhood, and three months to sermons on God: evidence that He is, as to where He is, who He is, what He is like, what are His qualities, characteristics, etc. From the middle of April until the end of June the chief topic will be Jesus: physically, as a person, a teacher, as to character, etc.

"Christian Faith in War Times"

By E. S. Ames, Broadcast in Stroud, Okla.

In the sixth verse of the twenty-fourth chapter of Matthew are these striking words: "Ye shall hear of wars and rumors of wars: See that ye be not troubled." Many people are likely to say that is impossible. We are already deeply troubled. Our taxes are increased and mounting higher; our young men are being taken from civilian pursuits on farms, in shops, offices and schools. They are being placed in training camps to be taught the arts of war on land, on sea and in the air. We have tasted the bitterness of war before, and we see every day in the papers and radio dispatches the horrors which millions of men in other lands are suffering. How is it possible to obey even the words of Christ when He says, "See that ye be not troubled?"

Jesus was speaking to his disciples. It was to them he said, "See that ye be not troubled." No doubt it is not possible for any but those who have a profound religious faith, and it is not a simple thing even for them. Days like these test men's souls. And yet there are some valiant spirits who, while suffering in many ways, under the calamity of war, are not troubled at the depths of their Christian faith.

For one thing, Christians do not feel responsible for starting the war. The men who precipitated the present war in Europe repudiated both the Jewish and the Christian religions and made public declaration of the fact. Long ago the wise Greek, Socrates, said, "It is better to suffer injustice than to do it," and this saying remains true to this day.

We Americans, and certainly the Christians in America, have a clear conscience in this respect. We did not create this war. We did not want it. We are not seeking territory or world domination. We may regret that we have not done more to keep the

world at peace. Perhaps if we had been better Christians, and if all Christians in this country had been more united in their faith and action, they might have helped to make peace in the world, but they are not troubled about causing the war.

There is a deeper level of Christian faith into which wars and rumors of wars do not penetrate. In the final test, Christians do not fear death above everything else. Jesus said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body." That people are really able to live up to this ideal has been proved by thousands of martyrs who gladly died for their faith, and it is proved by all patriots who love their country more than life, and by every individual soul who is willing to surrender life itself to maintain honor.

Christians cannot believe that wars born of the lust of power and pride, of greed and hate, can succeed in the long run. War defeats itself when engaged in for its own sake. Evil shall slay the wicked. The present war in Europe does not seem to be merely a war against this little country or that, but a war against morality and justice, against freedom and the fundamental rights of men. It is war against the spirit of Christ and the laws of God. A war waged for immoral ends creates forces for its own destruction. Already in Europe powerful tides of opposition and rebellion are rising, and not only in the small countries whose liberties and rights have been overthrown, but in the citadels of the war lords themselves. Dissent, jealousy, and hatred threaten to sow the seeds of division and death in the hearts of the aggressors. War cannot escape a reckoning with the moral powers of the world. Victor Hugo's comment on the defeat of Napoleon at Waterloo does not rest his case with an assessment of the military strength massed against Napoleon. Victor Hugo remarked that so much power mounting to one man's

shoulders disturbed the balance of the Universe and wrought Napoleon's destruction.

Just before the recent fall of Athens, when the enemy was at the gates of the city, and about to take possession of the country, a Greek voice continued to broadcast the news from Athens. The last word spoken to the world that day from the patriot, speaking as if with the last breath of a free people, was, "This, too, will pass." And when the columns of soldiers marched down the streets and the planzer units rolled in with their mighty guns, the Greek populace stood in silence watching the awesome spectacle. In their hearts they were hearing still the voice of their own leader saying to them even in that hour: "This will pass."

The Christian may look with more than this stoic calmness upon the devastation of war, because he knows there is a kind of false and unreal appearance of power and finality about it. He cannot surrender his faith in justice and mercy, in truth and love because they are for a time crushed to earth. They will rise again. He holds a faith that has been through many fires, fires of persecutions and inquisitions, fires of treason and inner conflict, but the Phoenix of that trust in God and righteousness rises from the ashes with new and brighter light, age after age. If wars and rumors of wars could kill the soul of man's highest faith and hope, it would have been done long before this day.

The faith of Christian people was never stronger than it is today and it never was so well founded in understanding and experience as at the present time. If there were nothing else to reassure us, we have the fact that the world and Christian ideals have survived so many terrible wars in the long history of civilization. The hundred-year war in Europe and the thirty-year war did not destroy the soul of man and the deep faith of his heart in mercy and love. Moreover, this faith has more practical supports and resources than ever before. The early

Christians had little in the world around them to furnish evidence that they were right and to provide instrumentalities and agencies on their side.

The vast power of the whole Roman Empire was against them. But today, the Christian sees about him many helpers of his cause. There are millions of professing Christians. There is better understanding of democracy, and more appreciation of its usefulness and capacity for development. There is more realization of the blessings of peace, and of the horrors of war.

There is a poem called "Hammer and Anvil" by Samuel Valentine Cole, which I read to enforce my meditation this morning. The theme of the poem is: "Hammer away, ye hostile hands, your hammers break, God's anvil stands."

Look forth and tell me what they do
On life's broad field, oh, still they fight.
The false forever with the true,
The wrong forever with the right.
And still God's faithful ones, as men
Who hold a fortress strong and high,
Cry out in confidence again,
And find a comfort in the cry:
"Hammer away, ye hostile hands,
Your hammers break, God's anvil stands."

Oh, many a time has this vain world
Essayed to thwart the mighty plan.
Its fleets and armies have been hurled
Against the common rights of man.
But wrecked Armadas, Waterloos,
Empires abandoned to decay,
Proclaim the truth they did not choose—
What broken hammers strew the way?
Though all the world together bands
To smite it, still the anvil stands.

Thou knowest that thy cause is just?
Then rest in that; thy cause is sure.

Letter from Judge C. S. Lobingier

Securities and Exchange Commission,
Washington, D.C.

My dear Dr. Ames:

I was glad to receive your letter and the SCROLL which followed it with its interesting contents. If you happen to have any extra copies I would like at least one of the March number for Mr. Cobb, who, I know, would be interested in it.

After leaving China I came to Washington and entered the Department of Justice. Later I was retained as counsel for the American Chamber of Commerce of Cuba and spent part of one winter in Havana. After that I served as Special Counsel for the Government before the U.S.-Mexican Claims Commission and when this Commission was organized, some seven years ago, I was offered the post of Senior Trial Examiner, to conduct hearings for the Commission. As a continuation of my judicial work the place interested me and I have held it ever since. In August, if I continue, I shall have served 29 years with Uncle Sam. Owing, however, to pending legislation affecting retirement, it is uncertain how much longer I shall remain.

Meanwhile, during all these years I have been teaching law, first at the National University and lately at the American University here, where I have been trying to build up a chair, and I have for some years been writing on legal topics for various Year Books (including the Britannica) so as to have something worth while to do after I retire from the government. For I have worked hard all my life and cannot endure the thought of idleness. My health seems normal (I have a medical check each year) and I feel that I can do more and better work now than ever.

I am conscious of no fundamental change in my religion since we were in closer contact. When I

came here to live I looked around for a Disciples' church which might be congenial; but I did not find it. The churches here, of all denominations, appear too close to the fundamentalist south to be very liberal. That includes even the Unitarian, whose minister, now nearing 76, is quite conservative. Indeed his sermons appear to me little more than refined orthodoxy. After attending there occasionally, I was asked to speak before the then one adult class of the Church school on China. I spoke on its religions—particularly Buddhism—and when they found I was interested in Comparative Religion they asked me to lead a class in that subject. I was not very sanguine of making it interesting to a large number, but I finally consented. The class is now in its fifth year and has succeeded beyond my expectations. The members come from various denominations and I have no other official connection with All Souls' Church; but it seems to be the only one in Washington where such a class would be appropriate.

Perhaps I should add the fact that the school where I hold forth on Sundays was founded by Unitarians has no more significance to me than that the American University, where I teach on week days, was founded by Methodists, or that your University was founded by Baptists. In other words I wish to forestall any misconceptions from either of the above connections, and I am sure you will understand.

Notes

President E. M. Waits of Texas Christian University is retiring after twenty-five years of notable service. The endowment fund has grown from \$100,000 to \$3,600,000. Total assets are now six millions. More than 2300 students are now enrolled. There are 86 members of the faculty. Dr. M. E. Sadler goes from his pastorate in Austin, Texas, to

become the new President. He has wide experience in academic life as a student, teacher, and administrator. He was Dean of Lynchburg College for several years. May he also serve 25 years as fruitful as those of President Waits.

The Church of the Disciples (Unitarian) in Boston recently celebrated its 100th anniversary. James Freeman Clarke, the first pastor, served 47 years. He was succeeded by Charles Gordon Ames who served 22 years. Abraham M. Rihbany was pastor for 27 years.

The Pastors' Institute at the University of Chicago will be held for two weeks beginning July 28, 1941. The chief lecturers will be Bishop Francis J. McConnell of New York, and Dr. Edwin M. Poteat of the Euclid Avenue Baptist Church, Cleveland. Copies of the complete program may be had on request. For several years there have been a hundred or more Disciples in attendance. The Disciples top the registration lists.

The Campbell Institute program, July 28-August 1, has been prepared by our efficient President, A. C. Brooks, of Frankfort, Ky. There are many important problems before the Disciples today which need careful thought and intelligent discussion. The Institute seeks *understanding* and leaves action to other agencies organized for that purpose.

Important books of the day: Morrison's, *What Is Christianity?*; Haydon's, *Biography of the Gods*; R. B. Cattell's, *Psychology and the Religious Quest*; Niebuhr's, *The Nature and Destiny of Man*; Aubrey's, *Man's Search for Himself*; Rall's, *Christianity*; Elliott's, *Can Religious Education Be Christian?*; Hartshorne's, *Man's Vision of God*.

I am convinced that more members of the Institute should read the *Christian Standard*. It does not cost much and it often shows what is the matter. "We" also edit some of it indirectly! Ed.

Secretary-Treasurer's Page

By A. T. DeGroot

Gentle Reader:

If you have paid your dues for 1940-41 you may skip the epistle which I now and here indite to "dem debbils, de delinquents" (translation provided for one SCROLL cover and \$2) :—

My dear un-fiscal Fellow: "Once in a while a man hungers for a fact, a whole, unimpaired fact." So says Victor Murdock in his book *Constantinople*.

The fact is that the CI now has its best opportunity in a decade to end the fiscal year with a balanced budget. Here are some dues income figures:

<i>Year</i>	<i>Received</i>
1934-35.....	\$259.25
1935-36.....	246.98
1936-37.....	271.20
1937-38.....	469.28
1938-39.....	520.00
1939-40.....	571.84
To date, 1940-41.....	624.00

Does that last figure look good? Of course it does! But we started out with a deficit from last year (we didn't do any borrowing last year, but carried over a deficit) of \$159.91. To cover that deficit and thus give us a *two years' balanced budget* I must get \$225 in dues by July 15th. It can be done. You owe part of it.

If you can't pay the regular \$2 dues, send \$1. Send 50c. Send a flitch of bacon, a crock of "presarved turnips," or a chicken; at least, send a feather—that would tickle the printer!

Anxiously yours,

Those who skipped the portion above may resume reading here.

A good report awaits you at the Annual Institute, July 28-August 1. The questions is, will it be good enough?

Next Autumn, *Deo volente*, we shall conduct a membership campaign. Aim: an Institute of 1,000 members! I insist that the Disciples are essentially an alert, reasonable, American people. The C^r trinitarian program of "fellowship, scholarship, and spiritual life" is tailor made to the Disciple mind. An interested (dues paying) membership of 1,000 church leaders who want to be as intelligent in their religion as they are in diet and world affairs is what we ought to expect of this Movement right away.

And now, gentle reader, as a poetic climax to another volume of the SCROLL'S Fiscality Department, I bequeath to you Paul Rains' immortal classic written especially for the following (otherwise blank—but which would be worse?) space—

I was feelin' happy like,
No bills were fallin' due;
All the world was looking brite
Until I heard from you.
Then your dun reminded me
What any liberal knew:
A broad outlook will count no cost;
Misers hold a narrow view!

My program has left me no time to devote to current panaceas. I have felt that my hearers needed a quantum of information, interpretation, and a grasp of principles and ideals to which they can anchor, and on which they can feed in days of stress and uncertainty such as they are passing through, and are destined to face for an indefinite time to come. The verities of life are not new, and many of the things they have clung to as verities have proved to be husks rather than food through having led them into strife rather than into peace and good will.

G. D. Edwards.

THE SCROLL

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No. 1

Disciples of Christ — Whither Bound?

A. C. Brooks, Frankfort, Ky.

In a free, democratic, congregational church such as the Church of the Disciples there will be conservatives, dogmatists, liberals and radicals, but the tragedy of this fact is the insistence of each that all the rest come over to his view. This is unreasonable and impracticable. It is perfectly natural and normal that we see differently on the same subjects. If we all agreed perfectly on every subject this would be a terribly monotonous and uninteresting world. Even in religion we can and should have differences of opinion. Divergencies of opinion are healthful and stimulating. These divergencies should begin from a common point. In the Christian religion that common point is Christ. About his spirit of truth our opinions and our loyalties should converge. This offers promise to the healing of our divisions. The pioneer fathers believed in this method of approach to the solution of our divisions. They subscribed to "voluntary compromise and good natured accommodation" in converging their opinions and practices in Christ. A willingness to grant opponents the right to private judgments is a necessary starting-point in the bridging of denominaional sectarianism.

Among the propositions set forth by Thomas Campbell as suggestive of methods of approach to the problem of the divided church we mention one: "That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another; yet there

ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them to the glory of God. And for this purpose, they ought all to walk by the same rule, to mind and speak the same things and to be perfectly joined together in the same mind, and the same judgment."

It was for the realization of this that the Campbell Institute came into existence some forty-five years ago. It is in this particular field that the Institute has functioned most effectively and advantageously. The Institute, made up of ministers, teachers and laymen among the Disciples of Christ, was organized in 1896 with fourteen charter members. Today we have more than six hundred members with the enrolment gradually increasing. The simple purpose of the Institute is "to promote scholarship, friendship and the religious life." The value of that purpose is evident to every true Disciple.

I am convinced that the future progress, stability, and respectability of the Disciples of Christ rests heavily upon the shoulders of the Campbell Institute. I believe our aims are congenial to the scholarship and spirit of the Campbells. Thomas and Alexander Campbell, no doubt, would have been charter members of the Institute had they been living when the Institute was organized. Were they living today I am sure our efficient secretary, Mr. DeGroot, would have no trouble keeping them fiscal. They would have been even more effective had they such an agency through which to work. We have, therefore, at our disposal today, a potential power in the Institute which is capable of almost limitless possibilities for the Kingdom of God. But let us not be blind to our own defects and short-comings. The Institute tends to get into ruts. We are not reaching all of our men as we should. We tend to de-

pend upon certain ones for our programs and Scroll articles. We do not champion with consistency, the ideals that brought us into existence. It might serve us well now and then to re-evaluate the Institute and its service to the Brotherhood. We have a mission that is particularly important today.

There is great and urgent need for some earnest adventures in understanding and brotherhood. The Disciples of Christ have the viewpoint and the message that are peculiarly fitted to world needs. It is the viewpoint and message proclaimed by Jesus that his followers may all be one as he and the Father are one. We have proclaimed down through the years that one is our teacher and all men are brethren. The time has arrived for a more forceful preaching and practicing of that message. The church needs it. The world needs it. Statesmen are ready to follow that kind of leadership. Campbell Institute members should take the lead in helping to lay the foundation for a new world order based upon mutual good will and fellowship, committed to the goal of a genuine appreciative understanding. The lack of this has produced our present world disorder. We have a world responsibility as Christians. We need to create within our local churches a sense of world responsibility.

If a large share in the making of world-minded Christians is not the mission of the Disciples then I am disillusioned about our mission. A vindication of our right to existence will be determined by the progress we make in helping to unite the world. Our beginning must be within our own fellowship. Unless the church can unite in spirit it need not even think in terms of world unity. Adventures toward world reconciliation are premised upon church reconciliation. If this be not the goal of the Disciples of Christ, then, should we not be asking ourselves with deep concern, "Disciples of Christ—Whither Bound?"

"Unity — What Kind?"

Carl N. Barnette, Cynthia, Ky.

Not Institutional Unity. I do not believe that we want a unity based on standardization of doctrine, creeds or common methods of worship. We do not want unity that is institutionalized. Before the separation of the Disciples from the Baptists about 1830, the ideal and idea of unity was more of a movement with which members of existing churches could identify themselves without detaching themselves from their own churches. There was no contradiction between the ideal of the movement and actual practice. Union was to be attained by a gradual evolution and all churches were recognized as being Christian without reservations. All organization was for the sake of union; it was the instrument of the ideal. After the separation when a new apologetic had to be built up and the movement was outside the church, so to speak, when the tendency became almost irresistible to identify the churches of the New Movement with the Church of Christ, it was easy for the ideal of unity to be exploited for the sake of the organization and thus this movement for the unity of all Churches became more or less institutionalized.

Belonging to the same congregation, wearing a common name, having common beliefs and practices regarding the ordinances of the Church, does not necessarily mean unity anymore than when a man and woman marry, raise a family, live under the same roof, eat the same food, live on the same budget, they have unity. I know families where outwardly unity exists, but there is no unity within. Furthermore, I know of Churches, congregations and communions that live under a common

name, report to the same year Book, attend the same conventions, believe more or less alike in certain doctrines, creeds of the Church—but do not have the kind of unity that makes for harmony, peace and co-operation in the Christian enterprise.

Not long ago I received into the fellowship of the Church where I minister, a woman who went into the Catholic church with her husband at the time of their marriage. She had formerly been a member of the Disciple Church. She came to my study one Sunday morning and said “but I just can’t be Catholic, there is no use trying any longer.” Here was everything else but unity; still, she and her husband belonged to the same institution. I believe that it is good for families to be united in their church relationships if possible, but the mere fact that they belong to the same institution does not mean unity.

A unity of attitude is the great essential. This does not call for uniformity of thought or belief, but it means that there may be wide differences of opinion and at the same time a spirit that really unites. In reality it is not difficult to say what kind of unity we desire, or how it may be attained; the real problem is how to persuade ourselves and others to live according to the spirit our common beliefs imply and demand. Suppose, for example, all Christian people lived according to the golden rule and exemplified the spirit of non-retaliation taught by Christ in the principle of the second-mile, or practiced the good neighbor policy of the Good Samaritan; such living would do much to create attitudes of real and lasting unity.

I saw on the black-board in a College classroom, not long ago these lines: “We have agreed to differ, we have resolved to love, we have united to serve.” Such an attitude will help us to free ourselves from prejudice and intolerance and will point

us in the direction we must go in our quest for a United Christendom.

We are admonished in the New Testament to have the same mind in us which was in Christ, and we are reminded that we are none of his unless we possess his spirit. Most of us have been present at "Christian" gatherings where the spirit of Christ was very obviously lacking. Such experiences have sent us away further divided and often disgusted with one another. Those who have made lasting contributions to unity have had the spirit of Christ. The beloved Peter Ainslie, whose well known expression, "The equality of all Christians before God," made an unforgettable contribution to this cause because of his passion for unity and because of his great spirit. Many who knew him remember that he often faced very trying circumstances in his efforts to bring all Christian people together, but his Christian spirit and attitude toward those who differed with him always enabled him to "press on toward his high calling in Christ Jesus", to the end "that they all might be one."

Dr. Willett, writing for the Christian Evangelist of September 14, 1939, says of Dr. James M. Philputt; quote, "No man of this generation gave a more constant and more challenging message on behalf of Christian unity nor one more needed by the Disciples of Christ, whose outstanding task in the world is the proclamation of Christian unity and the practice of Christian unity by recognition of the universal equality of the people of God". He is here bearing witness to the importance of the unity of spirit. When problems that might prove divisive arise, as they inevitably will, it will be possible to disagree and at the same time be united if we have the Christian attitude, the Christian spirit.

The Attitude of Love. It is almost trite to say

that we desire a unity where love is the binding tie. But on careful thought we know that love is the basic element in unity. It is not enough for Christian people in the various churches to be reconciled to one another, or merely to tolerate one another, there must be appreciation and positive love for one another and for all humanity. To love God with our whole being and to love our fellow-man, all men, as we love ourselves; yes, to love as Christ loved us would certainly go a long way toward breaking down all barriers that exist in our present civilization and which are constantly getting us into trouble. Such love is both essential and desirable in working out the kind of unity which I believe Christ himself desires. Well, do I remember, as a very young minister, the message on love delivered at the International Convention at Memphis, by Dr. Edgar Dewitt Jones. It just about saved the Convention for me, for as many of you will remember the spirit manifested by many speakers, the general attitude and atmosphere was certainly not always charged with the spirit of love and good-will. Dr. Jones' simple, beautiful and magnificent presentation of the thirteenth chapter of First Corinthians was like a great calm. It pointed to "unity of spirit in the bond of peace."

Dr. James Moffatt in his translation of the New Testament brings us this description of love. "Love is very patient, very kind, love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

The Attitude of Absolute Freedom. Who has the right to dictate to another what he must believe, what he must practice, how he must worship?

Protestants have often spoken of the "priesthood of believers" and then have proceeded to set themselves up as priests. Like the disciples of old we have forbidden others to do certain deeds in the name of Christ because they did not do it our way, or because they did not belong to our crowd. Most of us are willing to claim freedom for ourselves, but are not always consistent in granting freedom to others. In reality it seems strange indeed that we should require others to believe, or practice, or worship as we do and at the same time insist that we do not believe in creeds or hold to the legalistic conception of religion. Our forefathers believed that Christ was the foundation and that each man must build upon the foundation, not according to the prescribed plans of an institution but as their own conscience led them. This attitude of freedom is not only desirable but essential if the forces of Christianity are to be united. We have the right to form groups to protest against uniformity and to further our own convictions; we have the right to freedom of inquiry and to follow the light that we discover in all our associations, so long as we grant perfect freedom to all others to enjoy the rights and privileges we take for ourselves. This does not mean that we are to be indifferent toward our differences; rather it would call us to a sympathetic study of the reasons underlying these differences and would bring us closer together whether an agreement was reached or not. Furthermore, there would be a mutual enrichment as a result of such study.

The Attitude of Co-operation and Fellowship. While it is true that there is not so much an attitude of competition among Christian people as there once was, we are not yet as co-operative as we could be; and among some there is actual competition. All selfishness, enmity, jealousy, pride, and ugliness of spirit must somehow be rooted out, not only from

the other fellow but from ourselves. This can be done only as we fellowship together, work together for a common cause, realizing that all have something to share and that no one knows all the truth. If one enters into such fellowship with the spirit of humility, seeking the truth with others for an unselfish purpose, he will soon discover that the whole fellowship is enriched by contributions made by each group.

Someone has said, "If we could get religion like a Baptist, experience it like a Methodist, be positive about it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist, and enjoy it like a negro—that would be some religion."

A Unity Based on Prayer. Christian unity must come about through prayer rather than by argument; by prayer rather than by intellectual formulations and agreements with reference to beliefs, practices and organizations. "A prayer in its simplest definition," said Phillip Brooks, "is merely a wish turned Godward." There are many such prayers for the unity of all Christian people in the world today. This is indeed a source of encouragement and hope. Prayer helps us to be aware of the spirit of God, it keeps us humble, it clarifies our purpose, it disciplines our lives in thought, attitude and action toward our fellowman. It is difficult to really pray and at the same time have the wrong spirit toward others whom we recognize as Christians. If we have the right spirit we shall desire a unity that makes us one in self-giving, in service to all humanity. True prayer has a tendency to diminish and make insignificant our differences of opinion and to unite us in spirit as we aspire to the greatness of "being servant of all."

Prayer gives us power for unity. In our own weaknesses, or in our own strength, we need the

attitude of believing prayer which binding us close to God inevitably binds us to our fellow Christians and to all mankind. It keeps our eyes upon the important issues involved in unity and helps us to minimize divisive issues. Prayer helps us to seek to know and be willing to do God's will—it is men's wills that divide. Prayer makes us willing to submit our wills to his.

Our Vice-President, Harold Lunger, has given us an interesting and moving account of his first ten years in the ministry. Educated at Hiram and Yale, he brought to his pastorates a mind and heart ready to profit by close association with the people of his parishes. The success he has had and the love and esteem in which he is held by his people are the evidences of his qualities and devotion. That he has looked into the deeper strains of our social order and yet with a chastened optimism will be apparent to all who read his observations on the decade just gone. What an interesting experience he will have in the decades to come!

It was the wise and practical thing to reelect our Treasurer who has done his work so well and so persuasively that the last year has been the best financially, as well as otherwise, in the whole history of our 45 years. How can any one resist his appeals and his vision for the Institute?

Mrs. Adelaide Ames Schade is a psychologist in the Chicago public schools. One day she gave an intelligence test to a thirteen year old boy and told him when it was over that he had done very well. The next day the assistant principal met the boy in the hall and said, "Hello, Billy, how are you getting along." "Fine," said Billy, "they gave me a test for insanity and found I was supernatural!"

Preaching Through A Decade

Harold L. Lunger

To Timothy, Paul wrote: "I thank Christ Jesus our Lord who has given me the strength for it for thinking me trustworthy and putting me into his service." Today, ten years after my own ordination (June 7, 1931), I am thankful for those influences of home, church and school which led me into the Christian ministry.

My first sermon (of sorts) was preached in a little country church at Lungerville, Pa., July 29, 1928, just a few weeks after I graduated from High School. In June, 1929, at the close of my Freshman year at Hiram College I entered upon two student pastorates at Braceville and Bazetta, Ohio. In June, 1931, a couple of weeks after my ordination, while still a student, I started preaching for the Wooster Avenue Church of Christ, Akron, Ohio, continuing there one year as a student and four as a resident minister. The last three years of this time I was taking part-time work at the Oberlin School of Theology. From September 1936 to February 1939 I served the Union Church, West Haven, Conn., while attending Yale University Divinity School. From March 1939 I have been your minister at Austin Blvd. Christian Church, Oak Park. During these years I have preached 863 sermons in the setting of a formal worship service, besides innumerable "sermons" before other church and community groups on other occasions.

What a decade it has been! Three things in particular characterize it. First, it has been a decade of ever-deepening crisis. At the beginning, the economic debacle held the center of the stage. We thought things were bad in 1931, but worse was yet to come. Some milestones along the way were

the RFC, the bonus march to Washington, the bank holiday, the New Deal, and the proliferation of alphabetical agencies. Yet the poor and unemployed remained always with us. Some are inclined today to assume that the economic crisis is over. It is not. Our armament jag has merely served as an "escape." At Chautauqua in 1936, President Roosevelt had some realistic things to say about the "fool's gold" of war profits. At Buenos Aires in December of that year he declared that vast rearmament programs give rise only to "false employment," warning that nations that rearm "face the day . . . when an unsound economy, like a house of cards, will fall apart." So the economic crisis is with us at the end, as it was at the beginning of the decade, though it is overshadowed for the moment by the international crisis.

This, too, was brewing from the beginning of the ten-year period, in the desperate straits of the "have-not nations." Barring a last-minute repentance on the part of the satiated democracies, war was almost inevitable from the time of the sabotage of the London Economic Conference in 1932. In February 1933 Hitler came to power in Germany. From then on the tempo accelerated rapidly. There followed in rapid succession the reoccupation of the Rhineland, Ethiopia, Spain, China, Austria, Munich, Poland, and the other catastrophic events down to the present moment.

On two fronts, then, this decade has been a period of ever-deepening crisis, economic and international.

It has been, in the second place, a decade of moral confusion. In Marc Connelly's *Green Pastures*, the Angel Gabriel says to de Lawd: "Everything nailed down is comin' loose." This is a pretty apt description of what has happened during the last ten years. There has been a shocking and dis-

concerting "transvaluation of values" in many realms.

At the beginning of the decade if a man had a quart of liquor in his possession he was likely to be arrested—unless he had enough gold to buy his freedom. At the end, nobody would give a second thought to the whiskey, but if he still had the gold coins he would be subject to arrest and perhaps imprisonment.

The effect of the depression on traditional standards was indicated in 1931 at the 50th anniversary of the Wharton School of the U. of Pennsylvania when the president of the B. & O. Railroad declared frankly that if he were an unemployed man with a family "I would steal before I would starve."

At the opening of the decade preachers and teachers, parents and even politicians were talking about the folly and sin of war. As a nation we were rebuking ourselves for permitting ourselves to be led into the fiasco of the World War. Pacifism was popular; peace sentiments were everywhere applauded. I recall how many times I was called upon to repeat essentially pacifist addresses before local and state meetings of church groups, service clubs, and—yes, even the American Legion! Now all that has changed. There has been a complete transvaluation of values in regard to war and peace. Today many feel it is out of place for a preacher even in his pulpit to discuss the clear implications of the Sermon on the Mount. Someone has suggested that the seventh beatitude should be rephrased to read: "Blessed are the peacemakers, for they shall be called appeasers." This would indeed reflect the thinking of the man in the street, and many of those in the pews. All this creates a terrific problem for youth, who have been brought up to hate war, to look upon it as an evil and futile way of trying to settle international disputes. Now the

signals have been changed on them. They are told that war is right and noble, that it is the only effective way of defending our cherished democracy. Is it any wonder that youth is perplexed and confused by this sudden shift? It is a terrific wrench for one brought up to believe that war is sin suddenly to find himself conscripted and in the army.

Our moral confusion is also illustrated in the unpredictable reversals in judgment brought about by considerations of power politics. We have long been taught to respect the French, as staunch champions of democracy; then a shift in the international checkerboard and behold we are told we must despise the French as traitors to democracy and dupes of Hitler. There is Finland. One year we are giving money and clothing to aid "the noble Finns," suffering the ravages of the bolsheviks; the next we are told we must despise them for resuming their war against the Russians as allies of Germany. Then there is Russia. We smile at the kinks in the communist party line with regard to American foreign policy as it seeks to adjust itself to the about-faces of Russia in the present struggle of imperialisms. But is that any more confusing than the "democratic line" with regard to Russia? One year the democracies are wooing Russia, hoping to get her into the Allied camp; then the Russians were looked upon as essentially democratic in spirit. The next year, when Russia has lined up with Germany, there is a complete about face, and nobody can say things vile enough about the perfidious Joe Stalin. But within recent weeks the wheel has spun again, and now once more we are told of the valiant fight the Russians are putting up in defense of at least some of the four freedoms; and our nation is preparing to give every aid possible to Russia. All of this is very confusing to say the least. We almost have to look at the morning paper before we know

how to react for this particular day towards Russia, the Finns, the French, etc. It is no wonder that the man in the street has become quite cynical about it all. What can he believe? What or who is right? Or isn't there any right?

In England all road signs have been taken down, as an added confusion to any German parachutists who might drop on British soil. In the moral realm conditions are even more confusing than that. The road signs are being changed on us almost daily, as if by some malicious power. Ours has indeed been a decade of moral confusion, which has seen in so many areas a complete "transvaluation of values."

A third characteristic of the decade has been a pervading doubt and despair. Many have come to doubt God, that he should permit such unspeakable evils, such devastating suffering to continue unabated. The easy-going optimism which many took for religious faith in the lush decade of the 20's has been shattered by events of the 30's. Many have nothing to which they can hold, nothing on which to attempt to rebuild their lives.

The power of love, the practicability of our Gospel has come in for considerable doubt and cynicism. "It is nice, if it would only work. But it won't." That seems to be the feeling of a majority even of Christians. There has been a relaxing of faith in the church: for its failure to prevent or stop the war, to terminate the depression, to clean up overnight evils that are deeply rooted in the habits and way of life of those who criticize the church for failure. This, then, is the decade; a decade of ever-deepening crisis and of growing moral confusion, both of which reflect themselves in a cancerous growth of doubt and despair.

This analysis of the decade seems to me to be important for our subject, because no one preaches

in a vacuum. Vital preaching is always addressed to people living in a particular situation. It was so with the messages of the prophets of Israel, Jesus and the apostles, and all the great preachers of history. A literary critic speaks of "poets who wrestle with their age." It should be so with ministers. Like Jacob they should keep wrestling with the problems of their age and not let them go until they have wrung a blessing from them for themselves and their hearers. We have long been buying "dated coffee." Now scores of things are dated. To a certain extent a vital sermon must also be dated, must reveal an awareness of the problems of, and speak to the fears and yearnings of a particular moment in the experience of a people.

As I thumb through the files, I find that many of my sermons have been frankly topical in nature, dealing with a wide range of problems which confronted the Christian conscience in the course of the decade. I have felt, with Scrooge, in Dickens' Christmas Carol, that as a minister, "My business is life." I have endeavored to make my preaching as broad and inclusive as life itself, to touch freely upon timely matters of economics, social and moral welfare, domestic and foreign politics, as well as the more timeless matters of prayer and the devotional life, stewardship, Christian education, the Bible, missions, churchmanship, etc. In large part, the Scriptural background and references have come from books of the Bible that reflect conditions somewhat similar to those of our day: the prophets, the Gospels, the early chapters of Acts, and Revelation. I have tried to wrestle with the problems of the decade and with the fundamental and eternal truths of Scripture, and then to preach sermons that would be helpful to those who might listen. Nobody knows better than I how feeble these attempts have been; but whether others have been

helped, their thinking clarified, their faith strengthened, I know at least that mine has.

I have felt an increasing clarity and certainty of conviction through this decade, in sharp contrast to the crisis and confusion and doubt that characterized the decade itself. I am reminded of the observation of the Madras Conference: "The decade since last we met has witnessed the progressive rending of the fabric of humanity; it has witnessed an increasing unification of the body of Christ." So my own thought and faith have moved against the currents of the decade in the direction of increasing clarity and certainty of conviction. I am much more confident today whom and what I believe than I was ten years ago. I will have time only to indicate very briefly the convictions that have been growing upon me, and have become the warp and woof of all of my preaching, the background of all I say and do.

First is the fact of moral law. I am convinced that there are laws of spiritual and moral life that are as real and unchangeable as those of gravitation and health. These laws govern the personality development of the individual, the relations of man with man, group with group, nation with nation. They are extremely complex, as laws of human behavior are always more complex and elusive than those of atoms and chemical elements; many of them are still rather vaguely comprehended by man. But I am confident that they're there, and that the basic function of religion is to discover these laws of the spirit and then to lead men to live by them and use them for the enrichment of personal and social life. Until we do that we will keep on bumping our heads up against the stone walls of reality, wrecking our own lives, thwarting the lives of others about us, and going on from crisis to crisis, from depression to depression, and from war to war. As I look back over the files I find several

sermons whose design was to help reveal the fact, and something of the nature, of moral law. If I may say so, I believe that they have done so with increasing effectiveness because my own understanding has been steadily growing and being strengthened. E. Stanley Jones' *Is the Kingdom of God Realism?* (in spite of many short-comings) is perhaps the best popular exposition of the fact of Moral Law that I know. I hope many more of laymen will read and study it. For I am convinced that, just as the acceptance of the fact of law furnished the basis for all the marvelous advances of the natural sciences and marked the transition from magic to science, so the acceptance of the fact of law in the moral and spiritual realm will make possible breath-taking advances in the direction of the more abundant life for each and all and will mark the transition from a vague and mystical superstition to an intelligent and practical religion.

A second element in my personal creed is a growing respect for the realism of Jesus and the practicability of the Sermon on the Mount. As I study the way man is made to work, physically, emotionally, intellectually, spiritually, my respect for Jesus increases day by day. It is obvious that he knew what was on the inside of man. His Gospel is not utopian, beyond man, but sheer realism. It is not a case where man can follow the teachings of Jesus if he wishes or neglect them if he prefers, without its making much difference one way or the other. Rather man is so made that he must either follow the laws of his moral nature (revealed pre-eminently in Jesus) and find fulfilment and satisfaction, or he will disregard the insights of Jesus and find life growing stale, if not bitter and self-defeating. It is the same way with the relations of man to man, class to class, nation to nation. I be-

lieve Jesus was 100% right about the futility of violence, about the folly of trying to use Satan to cast out Satan. I believe that until we come around to his way, and put up our swords and begin to love our neighbors and our enemies as we do ourselves, we will never be able to escape the inevitable cycle of war, revenge, bitterness, rearmament and more war. Perhaps I should put it the other way around: until we are prepared to accept Jesus' teaching about doing unto other nations, races and classes as we would like them to do to us, until we start really loving our enemies we will find ourselves again and again in situations where we will see no other way out than to take up arms against them. As I have moved toward increasing respect for the realism of Jesus, both in his repudiation of hatred and violence and in his reliance upon the golden rule and self-giving love, I have been helped and inspired by the example of the Quakers. They have helped me see better how the Sermon on the Mount can be applied both in social tensions of our times and in the life of personal devotion.

A third conviction that has been growing upon me is the necessity of seeking first the Kingdom of God and his righteousness. The Kingdom of God was central in the thinking and program of Jesus. The Kingdom in Jewish thought was basically a new social order on earth. Jesus himself taught his disciples to pray: "Thy kingdom come, thy will be done on earth as it is in heaven." Much of the popular religion of the past has been too other-worldly, too self-centered, too institutional. Men have been more concerned about saving their own souls for glory in the sweet by and by, or building up a rich, powerful church, than in giving a cup of cold water to the thirsty, securing basic equality of opportunity in the economic life, alleviating the temptations reinforced by profit-seeking gambling

and liquor interests, making a world fit for children, women and men to live in, where each family may sit under its own vine and fig tree with none to make it afraid. When we get sufficiently concerned about these larger causes of the Kingdom, many of the other problems of our church and religious life will take care of themselves. Psychologists recognize the therapeutic, transforming power of a great love, an all-compelling devotion, a noble cause. The extrovert is always a more wholesome personality than the introvert. It is the same with Christians and with churches. If we were only to seek first the Kingdom of God and its righteousness, many of the other things we so frantically and futilely seek now for their own sakes, would be added unto us.

Finally, I have come to have a growing appreciation of the importance of worship, discipline and sacrifice in the religious life. Worship, so that we may be able to keep our bearings and perspectives in a day of confusion; so that we may be still and know God as a living fact of experience. Discipline, the discipline of daily meditation and prayer, of plain living and high thinking. Sacrifice, for God has put us into this world not to have a good time but to bear one another's burdens and so fulfil the law of Christ.

These are some of the convictions that have been growing increasingly clear to me, that have taken hold of me, and have reflected themselves in many of my sermons, and have been in the background even when they were not expressed. I hope I have not, and shall not, be narrow or dogmatic in giving expression to them. But I feel it to be my duty to God and to my hearers to bear witness to these and other great truths of the Gospel that for me are especially luminous in the darkness of these times.

There are two further words that I want to express in closing.

First, a word of appreciation to you and the others who have given me a hearing through this decade. I have come to have a profound respect, bordering on awe, for the patience and loyalty of men and women who sit in the pews week after week, listening to sermons good (if any!), bad and indifferent. Many of you come whether it is cold or hot, rainy or sunny, and no matter how great a personal strain you may be under. Frequently it must have seemed that there was nothing in the message for your particular mood or needs. Many times you have heard points of view expressed which you were unable to accept, but you have been patient and long-suffering. Many of you have listened courteously, and come back the next week for more. I want today to thank you for it: for your faithful and sympathetic hearing; for giving me a free pulpit; and for relieving me of many of the details of parish routine so that I might give more time to my preaching and to my pastoral and community ministry.

The second thing has to do with my realization of the extreme difficulty and supreme importance of preaching in times like these. Preaching today is difficult, because the spirit of the times is so diametrically opposed to much for which a preacher of Christ must stand if he is to be true to his trust. The words to Timothy might have been addressed to a preacher—and to laymen!—in these days: “For a time will come when they will not listen to wholesome instruction, but will overwhelm themselves with teachers to suit their whims and tickle their fancies, and they will turn from listening to the truth and wander off after fictions. But you must always be composed; do not shrink from hardship; do your work as a missionary, and your whole duty as a minister.”

Never has preaching been more important than it is today. Medicine is never so necessary as when

a patient is sick. The Gospel is never so urgently needed as when the world is literally dying for lack of it. An editorial in the *July Magazine of Art* recounts a discussion among artists of the task of the artist in the national emergency. A sculptor conceived his task as follows: "It takes courage to be an artist. Now let those of us not called to active service prove our courage by keeping art alive. . . . And when the soldiers come home they will not find us softened by fear. They will find men and women in all fields of work who have been alive to the necessity of developing the very freedoms that the soldiers have fought for." So it seems to me it is the task of the minister—and of every Christian—to "keep religion alive" so that when the crisis is over and we prepare to rebuild civilization we will have at hand the stuff of religious faith and Christian attitudes with which to do so.

The Christian Evangelist recently carried on the cover excerpts from the president's address at the Ohio State Convention of Disciples of Christ. I close with these words, which seem to me to set forth the challenge of the ministry in such a time. "We should remind ourselves that we are Kingdom builders, and not empire builders. There is the danger of being more engrossed in the 'empire' than in the Kingdom. Our job is not to win this war. There are bigger jobs to be done during this war and will be greater after the war is over. We have the special commitment of preserving some of the things that may be lost because of the war. Our job is to keep people sane in an age of insanity, tolerant in an age of intolerance, free in a day of regimentation, loving in a day of hate, brotherly in a day of enmity, believing in a day of skepticism—in a word, constructive builders in a day of destruction and annihilation."

It is to that task that I rededicate myself at the beginning of the second decade of my ministry.

Disciple Creeds

It is a strange fact that among the Disciples who have been from their first days strenuous opponents of creeds well known leaders should in these latter days be setting up creeds. We quote here the crucial articles in the creeds adopted by two schools for the training of ministers. The creed from which the first quotation is made is now called a *contract* in an effort to avoid admitting that this orthodox institution has clearly departed from the faith and practice of the very fathers whose authority is invoked for preserving the true faith, pure and undefiled! The net income from a specified sum of money is to be used "so long as the teaching of said college is in accord with the teaching and purposes of the Founders and of Alexander Campbell, Barton W. Stone, John Smith, Isaac Errett, and other leaders of the movement in the United States in the first half of the 19th Century to restore the faith and ordinances of the Church of Christ of apostolic days as the only logical and practical basis for the union of all Christians, and upon the further specific understanding and agreement that if at any time the teaching in said School ceases to be in accord with the teaching and purposes above mentioned, then the income from said sum is to be deposited in trust as an addition to the principal thereof until such time as the teaching in said College is once more in accord with said teaching and purposes above mentioned."

One of the four articles which teachers in the other institution are asked to sign is as follows: "That Jesus the Christ is the Son of the living God, born of the Virgin Mary; that He died for the sins of the world and that His crucified body was raised from the dead as declared in the Scriptures, and that through Him the resurrection from the dead

should now be preached.”

A local church has prepared a questionnaire to be filled out by those ministers who are applicants for its pulpit. Here are some of the questions: How many in family? Age of each? Are any or all members of the family especially talented? Explain.

Do you use tobacco in any form?

Are you in the habit of letting your family bills run?

Do you believe in the Bible? Do you preach the Bible or lecture?

Do you use notes or read your sermon?

Do you apologize before preaching doctrinal sermons?

What is your attitude toward Missions, and which organization have you been supporting and working with?

Give the average number of calls you make each month. How many of these calls are on members; and how many on new prospects?

Would you take orders from God's word or a ministerial association?

Do you think you could work successfully in a very hard field on a comparatively small salary?

In making recommendations to the Church Board do you talk to some of the members beforehand, when possible, or do you spring these on the Board?

E. S. May tells this good story. A man from the East ate hash in a home in Lexington and was so delighted with it that he asked for the recipe, whereupon the old colored cook was called. She seemed bewildered at the request and repeated, “Receipt for hash?” The man said, “Yes, how do you make it?” “Lawsee, Man, you don't make hash; it just accumulates!”

A Dinner Toast

Charles M. Sharpe was assigned the theme: "The Institute" and after some remarks dealing with the history of the organization he closed with the following points as a toast to the same.

"I give you THE INSTITUTE—

First, for its unique character. Where, among all the religious bodies of America, will you find another organization with such a spirit and motive? Where will you find one that has displayed such persistent vitality, such determination, such patience in following through its program, such constancy to its purposes in the face of so much opposition and misunderstanding? You will find nothing like it.

Second, for its success in lifting educational standards among the Disciples. Consider the great number of college teachers, presidents, educational secretaries, and writers that have been stimulated by the constant pressure exerted by this organization. It has not been unknown that even other religious bodies should call an institute man to the leadership of their institutions of higher learning.

Third, for the prominence and usefulness of a multitude of its members in the organized work of the Disciples of Christ, as well as its remarkable contribution of leadership to the work of cooperative American Christianity and the world-church movement. The names of these men will occur to anyone knowing current religious history: Editors, Religious statesmen, Missionary leaders, Organizers of Evangelism, Promoters of Christian unity, Writers and Philosophers. It is not idle to claim that the Disciples are distinctly on the map among the religious forces of our day, nor is it too much for the institute to claim some credit for the fact.

Finally, and supremely, I give you The INSTITUTE, for its finest achievement—the rich fellowship of kindred minds and souls that has developed through the years of its history. No organization other than the Church itself, it seems to me, can so sincerely and truly sing, “Blest Be the Tie That Binds.” And the tie that binds us in such a fellowship is made of three interwoven strands of Learning, Liberty and Love. Through these we have won a fellowship which while not denying logic has transcended logic—a fellowship which while discounting a crass, supernatural mysticism has discovered a deeper, truer mysticism accruing to ever richer developments of personal and inter-personal life.

The officers of the Institute were all reelected for this coming year and a new office of Recording Secretary was created and filled by the election of W. Barnett Blakemore who is already familiar with the spirit and work of the organization. He has often contributed to these columns. It may fall to him to see that the fiftieth anniversary of the Campbell Institute is adequately celebrated. That will be in 1946. What an opportunity that occasion offers for publications by various members in the lines of their specialties and in keeping with the religious movement to which we belong. Certainly there is need for clearer and stronger emphasis upon the great *catholic* ideas which originated this movement but which are constantly in danger of being overlooked or inadequately interpreted in this age of fuzzy and sentimental thinking about religion. “O, it doesn’t make much difference what church you belong to,” is an indication of the weak state into which most protestant churches have fallen. It is almost equivalent to saying, “None of them does anything for you or to you, anyhow.”

The Annual Meeting

By Recording Secretary W. B. Blakemore

The forty-fifth annual meeting of the Campbell Institute was held at the House from July 28 to August 1. In contrast to past years, there was no central theme for the discussions, but they were based upon several specific problems which arise in the practical church life of the Disciples of Christ. If any proof of the vitality of the Institute were needed, it is provided by the fact that the discussions were inspired by the experiences of preachers and their congregations. Standing for ever-higher levels of scholarship on the part of our ministry, the Institute reflected no "ivory-tower" philosophizing, but an insistence upon relating thought to "cases." In this sense the Institute, true to the dominant spirit of our brotherhood, remains liberated from "theology" but dedicated to the construction of an ideology based on the religious aspects of man's whole experience. The latest annual meeting reconfirms the fact that the Institute gets its dynamic, not from some particular philosophical standpoint, but from the very life of the Disciples of Christ.

One area of that life to which considerable attention was given is the ministry itself. H. L. Lunger, the vice-president, reviewed his experiences in "Preaching Through a Decade." The problems of recruiting and training the ministry were reviewed by Mr. Seth Slaughter, of Des Moines, Iowa. Mr. Slaughter, on the basis of a statistical survey, reported that the Disciples are not educating, in any adequate degree, enough men to fill the pulpits of the brotherhood. Looked at negatively, this indicates that we may face a period of deterioration in our preaching. However, the discussion that ensued pointed out that when our present state in minis-

terial training is seen in the larger historical setting, it is evident that there is a gradual increase in the number of men who go out into our ministry well equipped intellectually. The educated ministry among the Disciples is still a growing phenomenon and there is much yet to be done. But our present efforts reveal progress through the last three generations.

One of the most trenchant sessions was the last one, at which D. M. Sheridan of Bartlesville, Oklahoma, conducted a forum on Preachers' Problems. The discussion soon narrowed down to the very timely subject of what the church with its great ideals and preachings of peace can say to the young man who is called by his country to enter the army. This was no academic war and peace discussion, but a searching after the way in which the exponent of the ideal of brotherhood among men can minister to the man who is called upon to bear arms.

The problems of the local congregation received further attention in a discussion of "Making Non-members Feel at Home in the Local Church." This session was led by H. D. Woodruff of Whiting, Indiana, and E. S. May of Gary, Indiana. The more general life of the Disciples received attention in five discussions. The president's message, by A. C. Brooks of Frankfort, Kentucky, was "Disciples—Whither Bound?" The message of the church to the world was taken up in the discussion of "The Gospel, What Is It?" Carl Robinson of Canton, Missouri, declared that major stress of Jesus' message is the accessibility of God to any individual without priestly mediation. But this message has another aspect for it also means that the individual must make himself accessible to other men across all barriers of class, nation or race. Monroe Schuster, Hopkinsville, Kentucky, presented a defense for the gospel of Jesus in contrast to the gospel about

Jesus which the Graeco-Roman world concocted a half-century after his death.

"Disciple Creeds" were discussed by Dr. Ames. He pointed to several instances in which an effort has been made to tie some one of our brotherhood institutions to a doctrinal position. These efforts to impose a "dead-hand" of thought have in general failed because the bulk of our brotherhood remains indifferent to theology in any static sense and has carried on its religious thinking in ideologies which develop progressively with the increased life and experiences of the churches.

W. P. Harman of Nashville, Tennessee, presented the problem of "Co-ordinating State Work." Declaring that he has striven for years to resist becoming "secretarial-minded," Harman admitted that there was a great temptation to adopt that attitude. This temptation rises from the fact that a state secretary sees so much inefficiency which results from the lethargy of the churches in facing the problems of co-ordination. The secretary, avers Mr. Harman, tends to become "secretarial-minded" when the churches fail to attack the problems of state-work with real vigor. His presentation was in the nature of a plea for our churches to set their organized life in order before some secretary, in desperation at inefficiency and indifference, can no longer resist the temptation to do it for them.

At one session of the Institute, the discussion centered upon the practice of our churches in observing the Lord's Supper. This ordinance has in the past been so much the center of our common worship and has so often held together a congregation which could not afford a permanent ministry, that it was with considerable alarm that the Institute heard reports of the deterioration of this practice in some sections of the country. Not only has the conduct of the service lost all semblance of or-

der and decency; in some churches it is observed only at rare intervals or not at all. This report, if typical of even a small number of churches, is a symptom of danger. It was suggested that it has arisen where the preaching to the people has reflected an overwhelming interest in the evangelistic phase of the church to the exclusion of an adequate teaching regarding the true nature of the church, the place and function of worship as the centre of the Christian life, and the meaning of this particular *ordinance* of the church. Feeling that the question warrants investigation, the Institute has appointed a commission to determine what is the typical practice and attitude of the churches with regard to the Lord's Supper, the extent to which there has been deterioration or neglect of the ceremony, and ways in which our churches can by improving the conduct of the service be brought to a more adequate comprehension of its importance.

No gathering of Disciples would be complete without a discussion of Christian Unity. It was led by C. Neill Barnette of Cynthia, Kentucky, who presented a paper on "Christian Union—What Kind?" Mr. Barnette's major assertion was that whatever kind of unity we achieve must needs be built upon a basis of Christian love. The ensuing discussion reviewed all types of co-operation among Christians, from local to inter-national efforts and made an attempt to judge what degree of unity has already been reached in these various ways. During this session Dr. Ames unburdened himself of three "speeches," each one provoked by the rebuttal he had received upon the last.

The Institute Communion Service this year was in charge of F. N. Gardner of the College of the Bible, Lexington, Kentucky.

Notes!

The Editor of the Scroll was able, by a little special pleading, to get himself elected for another year. For fifteen years he has gone on trying to make this publication the medium for our fellowship between sessions. He believes so deeply in the importance of the Institute that he has taken time from many other opportunities to collect and write material for these pages. He believes that there are many good thoughts in the minds of members which he has not been able to bring to the printed page, but he keeps on trusting that more and more of the members will cooperate voluntarily in exchange of ideas, criticisms, exhortations, dreams, and enthusiasm.

The Editor believes in the mission of the Disciples as do all the members of the Institute. He thinks the Disciples hold a unique and important position in the religious life and thought of these times. He is worried for fear this conviction may be lost to some of the best educated and most sensitive souls among us through neglect and misunderstanding. The roots of Disciple thought and purpose are in the modern world, this side of the medieval age and this side of the sixteenth century when the great creeds of Protestantism were conceived. The Disciples' acceptance of the autonomy of the local church, and the freedom of the individual minister, make for freedom and initiative. Their view of conversion enables them to appeal to sane and practical people who want religion to be accessible to them without obfuscation or undue compromise. They accept the growing ideals and prophetic hopes of the Scriptures and believe in interpreting all parts in the light of the highest and best levels. They believe in Jesus Christ with a loyalty and devotion in keeping with their understanding of him

and of the good kingdom of love he sought to establish in the world. Their leadership in the cause of Union before any other large group championed it places a responsibility upon them to think out and develop a method of instilling the spirit of union in the hearts and lives of their churches. The article by Mr. Barnette in this issue deals with the soul of the problem and with the necessary personal transformations needed to make union real in the home and neighborhood as well as in the churches. The external and superficial forms of union which are so generally advocated scarcely touch the depths of the matter, for Christian Union is possible only when people become Christians in appreciation and practice of Christian love in all relationships of life. That cannot be accomplished by legislation nor by formal compacts, but only by taking ourselves in hand to drive out the things that are divisive in common life. Possibly this will require the development of psychologists and physicians, better parents and teachers of little children, and better, more efficient schools and churches. It is a vast task but it is the only way to the efficiency of Christianity in the world, and to the peace and welfare of mankind.

The officers of the Institute face a problem with reference to arrangements for the meetings next summer, and would like to have answers to the following questions:

1. Do you expect to attend the International Convention at Oakland, Calif., August 12-18, 1941?
2. Will you plan to attend the annual meeting of the Institute if it is held at Chicago as usual the last week of July, 1942, during the Pastors' Institute?

Please send answers to one of the officers, with any suggestions you may have as to the most desirable plans.

THE SCROLL

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No. 2

The Factual Content of Preaching

By George A. Coe

A long-accepted tradition looked upon the preacher as a messenger. The content of the message, so it was assumed, had been given him; it was not a product of his labor or experience. The sphere for his labor was exposition of the given; his own experience was to be employed only to facilitate the understanding of the message and to make its importance felt. The derivation of the message from the Scriptures, however, necessitated some fact-finding by the preacher; he had to make sure what the Scriptures say and, inasmuch as the Bible contains a vast, heterogeneous content, he had to discriminate what is central from what is peripheral. Thus a deal of supposed fact, known otherwise than by revelation, crept into the sermon. The message, as delivered, depended much upon the messenger and upon his human associations.

The coming of historical criticism necessitated increased attention to facts in the preparation of sermons. One result was reduction of the gap between the "then" and the "now." Less and less did the message seem to import information from foreign parts; more and more it appeared to summon us to be realistic towards facts that are accessible to us by voluntary use of our mental powers. Content for the Christian sermon now could be drawn from contemporary experience and from the entire history of religion and morals. Today, not only some part of every sermon, but also every sermon as a whole has to be judged, in part, from standpoints that

have been reached by intellectual labor that is entirely independent of the church and of the sermonizing enterprise.

There are preachers who do not realize this. Some of them assume an authority that ignores the canons of evidence; others, blithely passing judgment upon matters that they have not mastered, make of the pulpit a rostrum of amateur opinions. But there are preachers who feel an intellectual responsibility like that of the man of science. They customarily take the ground that, whereas men of science deal with facts, the preacher deals with values. An expert in values! Surely this is what the preacher should aspire to be. But this aspiration does not relax the necessity for a factual basis for the sermon; it merely restricts the area to be mastered. It still is necessary to realize, as some do not, that to commend any kind of value is to approve some sort of event. Whoever is to preach expertly about values must in the same act preach expertly about actual and possible events. Making ideals attractive is not enough. Ideals are tricky, because, being generalizations abstracted from events, they can be admired on their own account, and a man can regard himself as a good man because he does admire them.

Love—the Christian preacher's master value—must be made to mean the expenditure of energy, the bringing of something to pass. The preacher's prescriptions must work; hence, they must reflect positive knowledge of cause-and-effect relations; and if the sermon is to help auditors towards self-mastery it must show how evil as well as good comes to pass. He who knows not what alienates men from one another knows not what love is. What alienates men from one another is not hate, but the concrete processes that culminate in hatred. Love is not the cure except in the sense of processes that generate friendly, cooperative attitudes.

If, in the light of the necessity for expertness with facts, we ask, "Who, then can be saved?" meaning "How can anyone be competent to preach?" the answer is that the preacher, like the researcher in science, is to be saved by faith. The researcher has confidence that light is good for the eyes; the preacher has confidence that God is present everywhere in the affairs of men, and that when we see how they work we shall have glimpses of him. The faith of both these seekers after truth generates humility. Each limits his field, refines his methods, studies devotedly, and gladly corrects his errors. The preacher's field of fact includes all the kinds of happiness and all the kinds of woe. He derives methods from psychology and sociology, but his questions penetrate farther than theirs, and he pursues these questions with a religious fervor that takes the form of implacable curiosity, rigorous intellectual self-discipline, and fellowship with all other seekers after truth.

The Disciples are about to elect a Secretary of their Board of Higher Education. There is much questioning as to what the Secretary should do whoever he is. He may be chosen because he can make speeches to develop interest in our colleges. He may be a research man to find out what is happening to college attendance, endowment, and academic standards. He may review the history of these colleges and recover the reasons for their existence and the hopes which brought them into being. He may give special attention to their interest and resources in providing more efficient ministers. All these things are important and none of them should be neglected. Whoever he may be he will need the best possible cooperation and support of such men as belong to the Institute.

Problems of the Biblical Thinker

By Clinton Lockhart, T.C.U., Fort Worth, Texas

The values of thinking are untold. Thought propels every locomotive, regulates every clock, energises every auto-motor and controls the universe. Thought devises, initiates and directs every enterprise, human, satanic and divine. Carlisle apprehended the truth when he said, "Nay, in every epoch in history, the great event, parent of all others, is it not the arrival of a thinker in the world?" Certainly the parent of Christian civilization is Christ, the greatest thinker. The parent of four centuries of religious reformation was the thinker, Martin Luther. Likewise every advance in biblical study has been led by some investigative thinker.

We can hardly imagine how bereft the world would be if thought should be forever removed. Strong reason would be paralysed, and the fair-winged imagination would fly away. All the sweet records of memory would be blotted out, and even appreciating love would descend to an instinctive yearn, little above that of the lion longing for his prey. For such a loss there would be no compensation. Though the world's wealth were free and copious as the dews on Hermon's slopes, it could avail nothing. All of earth's material values would depreciate to poverty's lowest level.

"Better than gold is a thinking mind,

That in the realms of thought and books can find
A treasure surpassing Peruvian ore,

And live with the great and good of yore.

The sage's lore and the poet's lay,

The glories of empires passed away . . .

Who the world's great roll can thus unfold,

Enjoys a pleasure better than gold."

Moreover, God is thought, and we think after him. His words and works are but thoughts crystal-

ized and tangible. Our thoughts, descendants of his, are not born of flesh and blood, and do not perish with flesh and blood. We are created to be creators of thought, a line of immortal posterity, a durable descent of everduring ancestry. As wrote Edward Bulwer Lytton:

"'Tis but in that which doth create,
Duration can be sought;
A worm can waste the canvas. Fate
Ne'er swept from time a thought.

Lives Phidias in his work alone?
His Jove returns to air;
But wake one godlike shape from stone,
And Phidian thought is there.

Like light connecting star to star,
Doth thought transmitted run;
Rays that to earth the nearest are
Have longest left the sun."

It is in the realm of matters so important that the greatest problems arise. But thoughts like souls are environed with material things, and find their incitement in conditions often so mysterious as thought itself. Accordingly there will be problems of the *mind that thinks*, such as those of preparation, of bent and inclination, of inspiration and limitation. Then there will be those related to the *objects of thought*, including the unattractiveness of the field, the necessity of the task, or difficulty of access. There must also be *circumstantial* problems, pressure of other duties, presence of restraints, lack of library or other helps.

Who is sufficient for all of these? Who would venture to work in a field so beset with stones and stumps, with briers and thorns, when right at hand is the old ground of traditional ideas, a thousand times upturned, well cleared and mellow, that will yield at least a small livelihood almost at the touch of the mattock?

I Have a Retreat

By W. J. Lhamon, Columbia, Missouri

Like the unknown author of 2nd Peter I find some things in the writings of St. Paul "hard to be understood." (2nd Peter 3-16) As examples take the following. In Rom. 3:25 Christ is spoken of as "a propitiation through faith in his blood to declare his (God's) righteousness for the remission of sins that are past." That is "hard for me to understand." First: propitiation seems to me to stand for an idea carried over from primitive peoples who conceived of their gods as being angry, or somehow displeased, and as having to be placated, appeased, conciliated, propitiated, gotten into a good humor. This, it was assumed, could be done by sacrifices of the best of the field, or the flock, or the family—the latter far back in the days of human sacrifice. It was assumed that the gods liked meat. This required blood. Is it possible that St. Paul had a lingering of this in mind and that he applied it to the blood of Christ as "propitiating" the Father of Jesus? That is "hard" (in my case) "to be understood." I retreat to the sermon on the mount and to the parables of Jesus. The father of the returning prodigal needed no "blood" to "propitiate" him. I discover that in the reported sermons of Jesus there are no such big words, or primitive concepts, as "propitiate." Indeed St. Paul himself—if that was his idea—corrects himself in 2nd Cor. 5:19, where he says, "God was in Christ reconciling the world unto himself."

Again. Did St. Paul present baptism (immersion) as in any sense a sacrament? That is, as an outer form having saving value in itself, or as the theologians express it, *ex opere operato*? I think not. But if he did then again I retreat to the sermon on the mount and the parables of Jesus. There one finds freedom from sacramentalism.

This freedom was one of the outstanding features of the simple, psychological sanity of Jesus. Sacramentalism mingled with magic was everywhere among the myths and the semi-religious mysteries of the ancient world. Judaism was far from sanity in this respect. Magical values were attributed to the temple sacrifices, to the keeping of the Sabbaths, to ritual hand-washing, to the scape-goat that carried away the sins of the people into the wilderness and to many other features of life and worship. From all this Jesus turned squarely away. Even the sacred last supper with his disciples was made by him not a sacrament but a memorial. "This do in remembrance of me."

A bright woman in my Bible class said of the book of Hebrews, "It is a tough book." I said, "Tougher than the book of Revelation?" She said, "I don't trouble about that at all." I commended her for her wisdom in this unless, as I told her, she could have the best of modern, scholarly helps. Then these books are not so "tough."

And yet there are things in them "hard to be understood." I will confine myself to Hebrews and to only two cases in it. In the 9th chapter vv. 11 to 22 the writer draws parallels between "the blood of goats and bulls and the ashes of a red heifer, "sprinkling and sanctifying unto the cleanness of the flesh," and "the blood of Christ, who through the eternal Spirit offered himself without blemish unto God." One feels something of a shock at that. Is the blood of Christ something magical like that of bulls and goats? The author proceeds to discuss divine "covenants" under the categories of human wills, and reaches the conclusion that "apart from the shedding of blood there is no remission." Again I retreat to the sermon on the mount and the parable of the Return of the Prodigal. We may happily assume that analogies and allegories such as are found throughout this eloquent book were helpful

to the people to whom they were addressed. But how can they be convincing to our young people trained in our laboratories, in science, literature and history?

The second case in this book that I care to mention is that of the writer's insistence that Jesus must be a priest; and more—a high priest. But he was of the tribe of Judah and not of Levi. How then could he be a priest at all? Again the writer resorts to allegory. He finds an obscure priest by the name of Melchisedec to whom Abraham gave a tenth of the spoils after a successful raiding expedition. Now the points about this priest and the allegory are very simple. He is just a priest after his own order, that is all. Nobody knows when or how he became a priest, or whether his father was a priest, or when his priesthood would end. A fine type of Christ, thought the author. But when one retreats to the reported teachings of Jesus himself he discovers that Jesus never spoke of himself as being in any sense a priest. Indeed he seemed not to like priests, at least those that he encountered in the temple whom he accused of having turned their ten-acre Court of the Gentiles into "a den of thieves." And so far from teaching his disciples to approach God through the mediation of priests he taught them to go immediately into that presence, saying, "Our Father."

My retreat answers also for a whole conglomerate of creeds, doctrines and dogmas.

"Lutheran, Papal, Calvinistic—all these creeds and doctrines three

Extant are; but still the question is where Christianity may be."

Whittier speaks for me in these lines.

"To Him, from wanderings long and wild
I come, an over-wearied child,
In cool and shade His peace to find,
Like dew-fall settling on my mind."

Three Preachers and a Lawyer

By F. E. Davison, South Bend, Indiana

A summer vacation in Mexico is delightful under any conditions but when three preachers and a lawyer motor through that interesting land there is something happening every minute. While one is calling attention to a cane or adobe hut another is trying to get you to see a far off mountain peak or a nearby banana orchard and the third preacher is trying to tell you about last Sunday's sermon but the driver breaks in with the "honk" of his horn to give warning to the donkeys and cows that they had better get off the highway before the car arrives.

The three preachers were "Bob" Lemon of Chicago, "Tommy" Thompson of Rushville, Indiana and the writer. The lawyer was Louis Jackson of South Bend, Ind. Why the lawyer? Well, if you know the preachers you have already guessed the answer. The additional fact is—the lawyer owns a new car and the cars possessed by the preachers were of more ancient vintage. "Louie" was the driver; "Tommy" was the official photographer with his Memo camera (he shot pictures like a drunken sailor); "Bob" carried the first-aid kit and after getting castor oil down the throats of "Tommy" and "Davy" he lays claim to a doctor's degree. It was the writer's task each night to find either an air-conditioned hotel, a tourist cabin, or a fence corner where weary heads could rest. The party started out prepared to "rough it" but it soon became evident that preachers and lawyers like to "rough it" smoothly.

Mexico is too well known to the sophisticated readers of THE SCROLL to waste any space with description. Every person in the States has either been to Mexico or plans to go soon. Those who are yet planning to go will not be disappointed for Mexico is surely the land of color and contrast—a tourist's delight.

Our days in Mexico City were spent visiting cathedrals, climbing pyramids, attending the Mexican opera, hunting for coffee to suit Tommy's taste and waiting for Bob to try out his Spanish on the Mexican senorita waitresses. (Only the rougher element of our party took in the bull-fight). One high point was our half-hour interview with Ambassador Josephus Daniels at the American Embassy. The Ambassador has Mexican history at his tongue tip and one question is sufficient to get him started. His personality reminds one of William Jennings Bryan and although he is nearly eighty years of age he is hard at work each day.

Since THE SCROLL is a religious magazine (or is it?) it should be stated that we attended the sessions of the International Congress of Religious Education—some attended more than others. My greatest surprise at this Congress was the large attendance of the Mexican people. All classes of Mexicans were there—the man with overalls sat alongside the man with a frock coat. I saw a peon mother wearing an old black shawl lead her husband and five children into one of the sessions and even though that session was long they stayed until the end and appeared to be greatly interested in the proceedings—only the tourists from the States left before the benediction. At the Saturday meeting of those of the "true faith" there were nearly fifty present and Fredrick Huegel had prepared lunch for thirty-five. Several of us had been robbed of our appetites by the high altitude so the fifty shrank to thirty-five before the luncheon hour.

Mexico is the most interesting country I have ever seen. I noticed many changes over 1937 and some of these changes I deeply regret. The color in costumes and serapes seems to have been exchanged for costumes patterned after those used in the States. If you want to see Mexico instead of a duplication of the United States you had better plan your trip soon.

The Ordination of William Barnett Blakemore Jr.

Sunday, June 8, 1941, University Church of
Disciples of Christ, Chicago, Ill.

'MY HOPE IS IN THE EVERLASTING' from
Stainer's 'The Daughter of Jairus'

My hope is in the Everlasting, that He will save
you;

And joy is come unto me from the Holy One,
Because of the mercy which shall soon come
unto you.

From the Everlasting, our Savior, our Savior.
I sent you out with mourning and weeping,
But God will give you again to me with joy and
gladness for ever. Sung by Fred Wise.

STATEMENT BY THE CANDIDATE

When men of the Disciples Divinity House are ordained to the Christian ministry, it is customary for them to make a short statement regarding what the ordination means to them. We are not interested in making statements of belief or affirmations of faith in the sense of rigorous statements to which we adhere. But if upon such an occasion we may be allowed to express as best we may some deep convictions which are always profoundly felt, but which we are incapable of giving adequate intellectual statement, we are eager to do so. Our incapacity of intellectual statement does not result because the mind cannot understand the emotions, but because all of us are aware that any human attempt to state the deep truths which are felt in the religious life can never be a complete statement—that the richness of this human life of ours is but imperfectly understood by men.

But we are aware also that our understanding is slowly clarified—first in the sense that with increasing maturity the individual comes to a better knowledge of life itself, and secondly that the race

of mankind has gradually through the years attained a clearer understanding of the deep bases of life. With awareness of the imperfection of our mental efforts, there is an accompanying awareness of the imperfection of our moral insights. What is celebrated here this afternoon is not the bestowal of any particular righteousness. It is a ceremony which dramatizes rather than which is the peculiar mark of the Christian man. For the Christian is not characterized by rightness, or to use a more familiar religious term, by righteousness. The true mark of the Christian, that which is the source of any blessedness that he may have, is that he hungers and thirsts after righteousness, whether it be in the sense of moral uprightness or of intellectual comprehension of the ideal.

For me, ordination means the celebration of my desire to devote the major portion of my energies to that hunger and thirst. It is not that I am differentiated from other men by the possession of that hunger, but that I do choose to devote myself to the effort to fulfil it. In that sense, what is characterized here is my entrance into a tradition that characterizes all life, or better still, a re-affirmation of the fact that by being human, by sharing in this mystery of human life, I, as other men, partake of this deep striving after a better life.

It is most fitting therefore that the charge should be given to me by my own father. His participation in this ceremony is for me a sign that the natural condition of man is religious striving. His presence here means more to me than I am going to say, but it means this fundamentally. He symbolizes the fact that this deep vital stirring within the human soul is the birthright of all men everywhere. Through him I am related to the natural brotherhood of man; from him I early learned this insatiable hunger of the spirit which characterizes human life. It is only fitting that he should consummate this human-divine process by the words which he shall utter. It is also

fitting that his actions shall include the presentation of a Bible, for in that action he further dramatizes the tradition of which I am a part, placing in my hands the winnowed thought of its greatest leaders. His presence therefore indicates the natural and yet divinely mysterious bond by which I am irrevocably bound into the tradition of human striving after goodness. His then is a peculiarly spiritual action, for from him I have that sacramental gift of life which is at the basis of all religious dynamic and feeling.

But vitality alone is not enough. And this mankind learned long ago: that without devotion to the control of the divine gift of life by the rational powers, the gift of life left without discipline goes much awry. The gift of life is free, and is the basis of freedom, but without the culturing of behavior and thought, it can lead to enslavement by the passions. The part which the Disciples Divinity House has played in giving me the intellectual training by which the dynamic of life can be brought into channels that are significant for human welfare is known to you all. Dr. Ames and Dr. Willett by their participation represent that aspect of the Christian tradition by which the upsurging free life of the natural spirit of man is trained and cultivated to bear fruits worthy of acceptance.

But there is something more. For the culture of man's mind and the development of his habits may lead equally to the destruction of the vital springs of life as to life's best flowering. The mind too highly trained becomes rigorous and inflexible. There must be here expressed also that aspect of our Christian traditions by means of which the fullness of human experience is visualized over and beyond the intellectual expression which can be given. For that reason, I look upon Mr. Wise's participation not as mere ornamentation but as an integral part of this ordination. For his music, by the use of art, has taken the product of human

thinking and has lifted it again toward that richness of meaning which characterizes human existence.

If I were to express in a few words what I feel to be the culminating insight of man's age-long struggle to discover the sure basis upon which human effort may build toward the Kingdom of Heaven, it should be this: That the indispensable factor of our common life is love. Love is not the culmination of life, but the very basis upon which it rests. The cross of Jesus is not the consummation of human history; it is the beginning of what history may hope to be. It is the most complete expression of the ground from which human hopes have the right to spring. Four thousand years ago, it was said that underneath are the everlasting arms. Two thousand years ago it became clear to us that the everlasting arms upon which man can depend are the arms of a cross—the symbol of man's devotion to his fellowmen. It is my belonging to the tradition of the cross which is here dramatized, the sincere belief that without love all else is futility of futilities, but that upon the foundation of an everlasting devotion between us as men, if we will but express it, the Kingdom of God will be brought on earth with power and glory for ever and ever.

THE CHARGE TO THE CANDIDATE

By W. B. Blakemore, St. Louis, Mo.

My son, I present you with this Book which, in the words of the ancient English coronation ceremony, is 'the most precious thing that this world affords, here is Wisdom, this is the Royal Law, these are the Oracles of God.

Make then this Book the man of your counsel. May the eyes of your heart be enlightened to behold wondrous things contained therein; things that can make you wise unto salvation and make you wise in the winning of souls.

Since you are taking upon yourself the obligations of the teaching and preaching ministry, study to

show thyself approved unto God a workman who needeth not to be ashamed, handling aright the word of truth.

Men everywhere are saying that we are living in tumultuous times and that the days are dark and terrifying. But for men of faith there can be no ultimate terror and no gross darkness. The entrance of God's word giveth light and perfect love casteth out fear.

Every generation has been a testing time for the men of that day. Always and ever God is, by the processes of life itself, 'sifting out the souls of men.' Be thou, therefore, steadfast and unmovable, knowing that the firm foundation of God standeth and that no labor in Him can ever be in vain.

Thou, therefore, my son, 'be strengthened in the grace that is in Christ Jesus, and the things that you have learned from many witnesses, the same commit to faithful men, who shall be able to teach others also.'

'I charge you in the sight of God and of Christ Jesus, who shall judge both the living and the dead, preach the Word; be urgent in season and out of season, reprove, rebuke, exhort, with all long-suffering and teaching. . . . Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. . . . keep thou the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ; which in his own times he shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. Amen.'

Dr. Willett offered the prayer of consecration during which W. B. Blakemore, Dr. Ames and Dr. Willett laid their hands upon the head of the candidate.

Preacher and Local Church

By Frank Mallott, Des Moines, Ia.

"The Church Grows Out of the Needs of the People." When the average layman in the Disciples of Christ speaks of "the church," he has in mind "the local church." His interest and his loyalty are in the local church and church problems as he sees them and the needs of the church as he knows them are in that field. The ability of its membership to sense the needs of the church, devotion of the membership to fulfilling these needs, and its willingness to follow and support capable and consecrated leadership, are factors that are directly responsible for the growth and strength of the local church.

In appraising the needs of the church, its community and its people, a broad concept of the task of the church should be kept in mind. It is well to remember that its responsibilities should reach far beyond its membership, and its influence should reach to the uttermost parts of the earth. To narrow down the scope of its activities and to limit its field of interest tends to hinder its success and stunt its growth. This growth of the Church, physically, numerically, and spiritually, depends upon certain basic principles of organizations, for while its objectives are spiritual and above the plane of secular organized life, the fact remains that the local Church is an organized body of people whose aim is the building of Christian lives in men and women, and as such, it is susceptible to the basic principles of successful organization. This matter of planning for the needs of the church and its people, is a task which confronts both preacher and members. They cannot succeed without him and he, in turn, needs the cooperative support of his membership, if he is to succeed in this field. The combined efforts of

pastor and people are necessary for the successful growth of the church.

The same general needs which confronted Alexander Campbell and the Church at Brush Run, make their appearance in the life of the local church of today and become a problem for the preacher and the local congregation. Difference in numbers and different environment in various churches will naturally make a difference in detailed needs, but their objectives are the same and certain broad basic requirements are the same, and their success will largely depend on how well they are equipped to carry on their task. The minister, as leader, must assume responsibility for the growth of the church, both spiritually and physically, and in justice to him and to the cause, the church should furnish him with equipment and conditions which are the most favorable that can be provided. Under his guidance the needs of the church should be planned and met.

The needs of the local church and its people might be enumerated at great length, but it seems to me they may be generalized under a few simple headings:

- 1—The Church should have adequate housing and equipment.
- 2—It should have organization adapted to its needs.
- 3—It should have a Program, an objective to which to work.
- 4—It must have competent leadership.

(1) The church building itself may seem material, and its equipment may appear inconsequential along side the spiritual values which come within its confines, but nevertheless, these things are necessary if the church is to function effectively. The preacher's first thought in a church building will be of the sanctuary which will vary in accord-

ance with location and size of congregation, but which should, in comfort and beauty, provide a setting for the story of unsearchable richness which should be proclaimed from its pulpit. Proper provision for the needs of its people require space and equipment for other activities of the church; educational, social and recreational, keeping in mind that tools and equipment are as essential to good work in the Lord's work-shop as in any other work-shop.

(2) Organization is the bone and sinew of the local church insofar as the layman is concerned. It furnishes the vineyard for his spiritual labors. It makes it possible for him to have a definite part in the task. Organization gives the minister his opportunity for real leadership. It makes it possible for him to multiply his own efforts many fold by the judicious and tactful use of the help of loyal men and women who are always eager and ready to do their Christian duty to the church under favorable leadership.

Unfortunately organization sometimes like Topsy, "just grows," whereas it should be planned, and planned carefully. It is my opinion that no task of the preacher requires more thought and careful consideration than that of building and directing the organization of the local church. Organization is a vital thing to him; it can lift him up or it can let him down; he cannot succeed without it, so it behooves him to build it wisely and use it constantly, keeping in mind that democracy is as virtuous in church organization as in political or social life.

Every church has potential material for organizational leadership, and adequate for the task, and the preacher, by reason of his close confidence and his personal relationship with his people, knows better than any one else who these potential leaders are and how they may be reached. The first problem

is to awake consecrated interest, the next is to train this material for the task at hand. It can be done, and the church should seek out the best way to do it and see that it is done.

In our University Church we have tried a plan which in the two semesters it has been operated, one of eight weeks and one of ten weeks, seems to be very successful and to have reached a need of our people. We call it "The School of Christian Living." Its purpose is to give opportunity for the adults of the church to take a systematic course of study in any of a number of subjects related to the Bible and the Church. The school is held on Wednesday evening and follows the weekly fellowship dinner and devotional service. Classes continue in separate rooms, each under direction of a teacher best fitted for the subject at hand.

The first semester closed three weeks before Christmas; the second two weeks before Easter. The following subjects were covered by the study groups during the two semesters:

"The Function of the Church"

"Teachings of Jesus"

"The Church and World Relations"

"History of the Disciples"

"Introduction to the Old Testament"

"Use of the Bible in Teaching Religion"

"Missionary Journeys of Paul"

The remarkable thing about these classes was the number of adults interested in the various courses, and the regular consistency of their attendance. One of the classes didn't quite finish their course by the end of the semester, and by common consent met with the teacher for two additional evenings to complete their study. To interest those who may not desire religious study, two general interest groups are offered at the same time; a class on "Contemporary

Literature," a series of book reviews on current books, and "Travel Pictures." The adults of the church have accepted the school with interest and enthusiasm. Attendance has been well maintained to the close of the period. As a result the church has had opportunity to train a number of its adults for positions of leadership when they are needed.

(3) The Church should have a Program; should set for itself a task to be accomplished. Its people need to have a vision of what their objectors really are. Here is where the leadership and the spiritual guidance of the minister is all important. With his thorough knowledge of the needs and opportunities for Christian uplift at home and afar, he may lay before his people a program of Christian service that will challenge them, and that will be as a beacon light to lead them forward in their service to the church.

The Church should spread its influence through Christian missions to the ends of the earth. If the Church is to grow it must have a world wide program of missions. To attempt to selfishly protect the "home-base" by failing to support world-wide missionary efforts is a short-sighted policy which never worked and never will work. A growing Church is always a missionary Church.

(4) Having considered some of the needs and the program of the Church, the next and perhaps the most important consideration of all is the preacher, the leader, the man who will lead and direct the efforts and the substance of devoted men and women into Christian service. What a vital part of the church he is and how much of the success and growth of the church depends on him. How important it is that he should be well trained that he may handle aright the word of truth, and that he may guide his people into fruitful service, and cause his church to be strong and grow.

A Letter from A. C. Gray

2321 Wilmot St., Columbus, S. C.

The SCROLL of September, 1941 has a fine article on "Unity—what kind?" There have been other good articles in the SCROLL from time to time on what the Disciples stand for, but I am still much puzzled over the matter of Christian Union. I wonder if the Disciples are practically for Christian Union or is it, on their part, merely theory and wishful thinking. It may be that the Congregationalists are the only Protestant body who are completely ready for Christian union.

Why should Disciples invite or wish members of other Christian bodies to partake with them the Lord's Supper, and at the same time refuse to accept them into full membership in the church? As a saintly man, now gone to his reward, once said, "They are willing to let them into the church all but their autographs." Disciples welcome ministers of other denominations into their pulpits. They are glad too of any cooperation in church work, even sometimes to making these so-called outsiders financial secretaries, deacons, or elders of the local church, yet are loath to put them on their own church roll. Surely, there is something inconsistent here.

Every church has its creed. Every church, to-day, has practices that the church in Jerusalem or the churches ministered by St. Paul did not have, and why not so long as the teaching is centered in Christ? Why resort to devices such as the so-called scriptural names in order to persuade others to come to "our position" and be satisfied to be "Christians only" while at the same time holding legalistic dogmas and a most rigid unwritten creed?

The name, "Disciples of Christ," may be preferable to all others because it recognizes a fact that the Disciples are a distinct denomination and in addition gives no offense to other denominations on a

"holier than thou" basis. The names that Christian peoples give themselves are intriguing. A great state university, that is more than willing to throw open its records to the ministers of the local churches, offers the recordings of student church preferences. The Disciple minister, who consulted those preferences and noted them down for future use, found himself later calling on students who were Christian Scientists, Mormons, Seventh Day Adventists, and others. The church he ministered to had on its foundation corner stone, "Memorial Christian Church." It had on its sign board, in addition to other information, the name "Church of Christ," and to make sure the students and strangers would find their proper church home, the sign was taken down and changed to read "Church of Christ (Disciples)."

The director of religious work in Yale Divinity School sent me one Sunday to fill an appointment in the Stony Creek Congregational church. He gave me explicit directions as to how to get there, where to get off the street car, and that the church was on a sloping hill as the car tracks rounded a curve in the village. I asked the conductor to let me off at the Congregational church. He said there was no Congregational church in Stony Creek. As we came to a curve in the street car line, I told him to let me off as there was the Congregational church. He said, "No, that is the Church of Christ." For the moment, I had forgotten that the two Churches of Christ on the New Haven Green and that not a few Congregational churches in Connecticut were known as Churches of Christ.

One wonders after all if this striving for a scriptural name for a religious body or for a local church may not be at the neglect of something more vital. In Columbia, there are a Christian Church or rather a "FIRST Christian Church" and two or three "Churches of Christ." Stepping into any one of these churches, whether Christian Church or Church of Christ, one feels that the shade of Alexander

Campbell is hovering in the background, but the Christian Church and the Churches of Christ are as distinct and separate from each other as a Presbyterian from a Methodist Church, if not more so. One might expect a closer cooperation and fellowship of these churches whether their Jerusalem may be in Nashville or Indianapolis. Necessity requires something distinctive even if not found in the New Testament such as is used here: FIRST Christian Church or SHANDON Church of Christ which is on a par with the great name; UNITED CHURCH OF CANADA, or the CHURCH AT ANTIOCH.

The Disciples are marching slowly to their goal but with inhibitions. They have given up, for the most part, their old shibboleths which is a removal of some hindrances to Christian union. It has been my rare privilege in the last two years to visit a number of churches in Columbia, S. C., and in Washington, D. C. I found that the various churches of different Protestant bodies, no matter how much they differed in atmosphere and forms of worship, all made Christ the centre of their worship and teaching showing a remarkable unity in the one thing they stressed most. Some of these churches observe communion monthly, some weekly, some twice a week or even more on the first week of each month, but all stressed the importance of observing the Lord's Supper. Have Protestant churches arrived at "Christian Unity?" Is there something additional required, something which may come from the crying needs of mission fields or from the blood soaked earth of European battlefields?

I wish Dr. Ames you may write further or persuade one of your colleagues to write further on this topic of Christian Union.

Editor's reply. I think hundreds of Disciple ministers and laymen recognize the force of your comments on the subject of really practicing union in our churches. The Christian Standard has shown that more than 200 churches have adopted open-

membership in an effort to be more consistent and more Christian. The question of the name is likely to be settled in the course of time by usage. The fact that the United States Census publishes our statistics under the name Disciples is very influential, and the fact that the Federal Council of Churches uses the name Disciples of Christ may be even more significant. A growing practice is one that you mention, that is, putting Disciples of Christ in a parenthesis after any other name such as Church of Christ or Christian Church. But the matter of the name will adjust itself rapidly along with many other traditional marks of difference when the true spirit of union prevails, and when the truly great and significant distinctiveness of Disciple history and thought is more widely understood. The Disciples have a worthy and timely ideological inheritance which is the genuinely vital basis of their plea for union, but too few of them realize this!

In the issue of *Time* for September 8th is an interesting report of Karl Barth's *Letter to Great Britain*. How can you fit the following quotation into what you have read and heard of Barth's theology? He says: "I cannot venture to prophesy when, where and how Great Britain will conquer. But that she will conquer I am sure, because I have more confidence in British toughness than in German energy, and because ultimately I ascribe greater historical weight to the better cause . . . than to the evil and fundamentally fantastic cause of Adolf Hitler." In these words Barth seems to descend out of the theological clouds and to talk like any man who estimates the forces that rule the world in terms of human judgment and idealism. With such forces man can make some reckoning and can augment or hinder them by what he wills to think and do. This does not sound like the "Crisis theology" that merely bids us wait on God and not to seek to understand and evaluate his ways in human affairs.

The Cause of Christian Unity

*Herbert L. Willett, President of Disciples'
Association for Christian Unity*

No Disciple needs to be reminded that the basic interest of the Disciples of Christ is the reunion of the divided Christian forces throughout the world. For this cause we were called into being, in this interest the Fathers of the movement labored, and to this end the men and women who have been sensitive to the historic purpose of this enterprise have devoted themselves with greater or less diligence.

The instrument created by the general Convention as far back as 1910 is the Association for the Promotion of Christian Unity. Of this organization, consisting of twenty-four members, Peter Ainslie was the first president, and Edgar DeWitt Jones the most recent one. Its functions have been to bring to the attention of the general conventions, and the state and other gatherings, the supreme importance of unity among the churches, the relation and obligation of the Disciples to this work, and the most practicable means by which that cause may be advanced.

The Commissioners chosen by the International Convention are the following: Hampton Adams, H. C. Armstrong, Paul E. Becker, T. Hassel Bowen, George A. Campbell, A. T. DeGroot, Floyd Faust, F. H. Groom, Ray E. Hunt, Edgar DeWitt Jones, C. E. Lemmon, Riley B. Montgomery, C. C. Morrison, Doyle Mullen, Roger T. Nooe, G. Edwin Osborn, Charles B. Tupper, John Paul Pack, James G. Warren, L. N. D. Wells, James H. Welsh, Herbert L. Willett, Homer W. Carpenter, Harlie L. Smith,

and George Walker Buckner, Jr. The office is at 222 Downey Avenue, Indianapolis, Indiana.

Among the means which have proved most effective in the promotion of this cause have been the preparation and distribution of appropriate literature, either in monographs, articles in our journals, or books, of which several valuable works have been issued by Disciples; and the holding of conferences in churches, colleges, and in connection with conventions. These conferences have been conducted by one or more of the Commissioners, who hold themselves ready to lead in such gatherings, within the limits of their regular activities.

Such themes as the following may well find a place on the programs of such conferences: The Growing Movement for Unity Among the Churches, The Scandal and Disaster of Division, The Pattern of the Apostolic Church, Causes of Division in the History of the Church, Efforts For Reunion, What Form or Degree of Unity Is Desirable? What Steps Can Be Taken To Promote Unity Among Christians? What If Any Steps Should Be Taken to Continue the Values of This Conference?

The only expense involved in the work of any local group in preparing for such a Conference is the provision of a place for the meetings, either of one or two days, and the entertainment of the Commissioner or Commissioners selected to lead. The Association cooperates with the local groups by providing the traveling expenses of the Commissioners, who serve without compensation.

Correspondence regarding literature or conferences should be directed to the office of the Association, 222 Downey Avenue, Indianapolis, Indiana, where the Secretary, George Walker Buckner, Jr., may be addressed.

Notes

Discussion of the Butler Creed touches upon the vitals of Disciple tradition. Under the terms of the Contract-Creed the Dean himself might be hailed before the tribunal on at least two or three counts. (1) He defends the use of this Creed and such a creed is contrary to the teaching of the Fathers. (2) He denied another of their doctrines in his San Antonio Convention address in which he differs radically from them with reference to the unity of the primitive New Testament Church. The Fathers said unity would be brought about if we restored the pattern of the early Church. The Dean says there was no unity in that Church either in organization, worship or doctrine. The only unity was in loyalty to Christ in some other way than in organization, worship, and doctrine! (3) The Dean denies the right of freedom of research in schools for the training of ministers. He thinks Seminaries should teach its students a message and train them to proclaim it. He does not want ministers to seek new truth about the Bible, or Christ, or the Church, or Man!

Arthur Holmes, Ph.D., contributes an article of amazing sophistry to the Christian Standard of October 4th in which he says, "For scientists, solid bodies are illusions." He says that when a pencil is held a foot before the eyes and one eyeball is pressed by your finger so that you have the illusion of seeing two pencils, "Both are real. Both are matter And still more, wonder of wonders, this fact can be proven of every material object that men see!" Strangely enough these statements appear in an article designed to support faith in biblical miracles.

R. H. Miller has resigned the pastorate of the National City Church in Washington. It is said he is to become the Editor of the Christian Evangelist. It is a hard job. The paper is facing the downward trends that have swamped many denominational journals. We venture to suggest that it can only succeed in a large way by interpreting the plea of the Disciples in terms of the great democratic, reasonable, and practical religious principles that gave this movement its mighty impetus in its beginning. A mere repetition of the old shiboleths will not do. There is needed an imaginative and impassioned restatement of our best ideas and ideals.

We are fortunate in having President Brooks for a second term. He has brought to the Institute an enthusiasm for its spirit and purpose which is scarcely exceeded by those who originated it. In his article in this issue he has shown a grasp of its possibilities and dreams which every member ought to share. If we all entered into this feeling for our comradeship and set ourselves resolutely to cultivate and extend it we could accomplish what he suggests. We need more conversations, and more loyal ones, in little groups over the country about the things we stand for and about the contributions our churches might make to their members and to the religious world. We ought to answer misunderstandings and misrepresentations of the motives and activities of the Institute. If this Institute has been an agency for putting its members in high offices, it has not been so understood by its best friends. All the criticisms of its enemies in this respect only show how real and successful the Institute has been in pursuing its original intentions of furthering scholarship, fellowship, and the religious life. If it had worked for its own name and

fame it would not have attracted to itself so many of the fine spirits of the Brotherhood.

Perhaps the subscription list could be extended far beyond what it is today. Maybe some day a genius will arise among us with a plan by which more ministers and laymen can be interested to pay one dollar for the ten issues of the year. At any rate the Scroll is the freest publication in the Brotherhood. It carries no advertising. There is no Board to satisfy. There is no censor except that of our own conscience and ideals. All of our college libraries receive it and some have been careful to keep the files. It records some history which may take on new meaning through the years. The period when members were hesitant about writing for it, or showing it to their friends, is long past. The words of commendation and encouragement come oftener and more heartily than ever before. This in itself is a good promise for the future.

It must be heartening for pastors to know that lately some of our leading preachers have been offered more remunerative positions in other kinds of church work but have declined because they preferred to continue in the pastorate. This is a wholesome sign. It is a painful sight to see good preachers pulled off into secretaryships, promotional agencies, and other secondary religious places. The pastors are the shock troops, the real leaders, the builders, the responsible men of the churches. There is need among the Disciples for more pastors who realize their strategic place and who will "magnify their office" by deeper study, better writing, and more prophetic messages. Real scholars and gentlemen they should be as well as organizers, managers, and true evangelists.

Among Those Present

AT THE ANNUAL MEETING,
July 28-August 1, 1941

A. C. Brooks, Frankfort, Ky.
Horace Kingsbury, Lancaster, Ky.
Charles M. Sharpe, McConnellsville, N. Y.
Charles B. Tupper, Springfield, Ill.
Ernest L. Harrold, Fort Wayne, Ind.
W. A. Shullenberger, Indianapolis, Ind.
Frank N. Gardner, Lexington, Ky.
Claud E. Cummins, Sterling, Ill.
H. B. Robinson, Canton, Mo.
George V. Moore, Lexington, Ky.
W. C. Bower, Chicago, Ill.
John L. Davis, Lynchburg, Va.
O. F. Jordan, Park Ridge, Ill.
M. E. Wilcockson, Topeka, Kansas.
Charles F. McElroy, Chicago, Ill.
Stephen J. Corey, Lexington, Ky.
B. Fred Wise, Chicago, Ill.
Carl H. Wilhelm, Lawrenceville, Ill.
E. S. Ames, Chicago, Ill.
J. J. Van Boskirk, Chicago, Ill.
Herbert L. Willett, Evanston, Ill.
Richard L. James, Birmingham, Ala.
Wilbur S. Hogevooll, Waukegan, Ill.
Irving E. Lunger, Chicago, Ill.
Waymon Parsons, Sharon, Pa.
Harold L. Lunger, Oak Park, Ill.
W. P. Harman, Nashville, Tenn.
A. V. Havens, Paris, Tenn.
A. LeRoy Huff, Chicago, Ill.
R. C. Lemon, Chicago, Ill.
W. E. Garrison, Chicago, Ill.
C. E. Lemmon, Columbia, Mo.
Robert Thomas, Springfield, Mo.
Barnett Blakemore, Chicago, Ill.

H. D. Prather, Flat River, Mo.
Earl N. Griggs, Dayton, Ohio.
George Oliver Taylor, St. Louis, Mo.
Robert Tesdell, Des Moines, Iowa.
Thomas P. Inabinett, Greenville, S. C.
Robert G. Sulanke, Baltimore, Md.
Bert R. Johnson, Jackson, Miss.
C. M. Smail, Valparaiso, Ind.
Fred S. Nichols, Carthage, Ill.
I. E. Metcalf, Chicago, Ill.
S. C. Kincheloe, Chicago, Ill.
Harold E. Fey, Chicago, Ill.
O. A. Rosborough, Chicago, Ill.
Monroe G. Schuster, Hopkinsville, Ky.
A. T. DeGroot, Des Moines, Iowa.
Seth Slaughter, Des Moines, Iowa.
Fred D. Sawyer, Estherville, Iowa.
C. Neill Barnette, Cynthia, Ky.
H. D. Woodruff, Whiting, Ind.
E. S. May, Gary, Ind.
Donald M. Sheridan, Bartlesville, Okla.
Warren Grafton, Cincinnati, Ohio.
Herndon Wagers, Chicago, Ill.
F. E. Davison, South Bend, Ind.

Financial Secretary's Page

A. T. DeGroot

Mein Herren:

I figure that if anyone has a German phrase or two in his vocabulary he had better get it out of his system before the shooting begins. So, that's that.

The brethren of the Institute keep such a close check on my financial transactions that I don't know yet whether my report to the annual meeting was approved or not! I was able to attend only one day, and could not wait for the business session. In next

month's issue you may look for the highlights of the report. As advance information, to put you on the edge of your seats of anticipation, I may disclose that we wrote the final figures of the report in black ink; Yes, sir—with a balance. Congratulation messages should be sent postpaid, however, or the first two or three would put us back in the red again!

The mail from the Fellows during the Summer has been delightful. Oliver Harrison of Pecos, Texas, says, "My congratulations on your abilities as an extractor of funds. I sometimes fear you are wasting your talents. Perhaps that degree you received recently was a *pht* rather than a Ph.D."

Edwin C. Boynton, Huntsville, Texas, opines, "Wish I could sometimes be in a real CI session, dinner, fellowship and all. Suppose that can't be till we all get to heaven—if any CI men get there (see files for past 20 years of non-CI journals)."

Some of you may recall that I implored the brethren in June to "send two dollars, send a dollar, send 50 cents, or a chicken; at least, send a feather—that would tickle the printer." Well, the feathers began to arrive! C. M. Sharpe, McConnellsville, N. Y., was first under the (chicken) wire. Our dignified president, A. C. Brooks, Frankfort, Ky., was so cruel as to write, "Here's the feather and a check for dues. I ate the chicken. It was too large to put in this envelope, but I remembered you as I picked my teeth." Such bicuspid behavior!

My friends, this an age of great faith. Take mine, for example. I have no fear but what some brother will arise with lilting pen to embellish this page with a poetic message. Behold, Carl Barnett, Director of the Boone County (Indiana) Dept. of Public Welfare, lilteth—

"I hasten to enclose \$1.00

Just so as to stop your holler."

To which I say, "Amen (and Amen)"—if you get what I mean!

THE SCROLL

Vol. XXXIX.

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No. 3

A Religious Ideology for Today

By E. S. Ames, Chicago

Today means the period of time since the 16th century, and particularly the day in which we now live, the 20th century. It is the day that dawned with the thinking of Francis Bacon and John Locke and which has spread an increasing light upon the whole universe and particularly upon the history of the earth and upon the developing life of man. The scientific discoveries and inventions of the last fifty years are the dramatic flowering of the new spirit, which has penetrated deeply into all phases of life, including religion. Democracy, free inquiry, experimentation, and religious liberty have become key values. It is important for all who live in this day, with an awareness of what is going on in it, to clarify the formative and directing ideas that are operating in the world of thought and action. Religious ideas are in need of special attention in order to integrate them with the whole of life and to make them useful and vital in achieving order and high motivation in place of confusion and frustration.

The word *religious* takes on new meaning. To be religious is to be intensely devoted to some interest or system of interests. A person is sometimes said to have a religious enthusiasm and fidelity in his business. He may give such faithful attention to art or sport, health or pleasure, money-making or personal power, as to make his service of that end religious in its concentration and intensity. But the significance and value of religious devotion depend upon the importance and inclusiveness of the ends or purposes to which it is directed. Religious devotion to bad or narrow purposes is corrupting and

destructive. Religiousness is not always good. Everything depends upon the character of the ends sought.

Jesus is our best example of a religious man because he saw so clearly and devoted himself so completely to that which makes life rich and rewarding. He made the love and service of man equal to love and service of God. Promoting human welfare is the essence of his teaching. He dramatized giving to fellow men goods, hospitality, comfort, and means of health as the way to salvation. "When I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger, you took me to your homes; when I was naked, you clothed me; when I fell ill, you visited me, and when I was in prison, you came to me. . . . I tell you, as often as you did it to one of these my brothers, however lowly, you did it to me." He repeated this humanitarian gospel in many ways, saying, "Love is the fulfilling of the Law and the Prophets," and, Love your neighbor as yourself."

The Bible is a religious book because it presents the lives of great religious men seeking the fullest and richest possible life for themselves and others. It gives also the stories of non-religious men who were selfish like Dives, or cruel like Herod, or foolish like the Prodigal before he repented, or vain like the Pharisees, or ignorant like those who crucified Jesus. The Bible pronounces blessings on those who hunger and thirst after righteousness. The Bible is not a level book. Some parts are better than others. The New Testament is higher than the Old Testament. The Sermon on the Mount, and the thirteenth chapter of First Corinthians reach the greatest heights, and all else is to be estimated in the light of these heights.

Man is religious by nature in the sense that he is ever seeking life and more abundant life. Be-

cause of ignorance, sloth, pride, passion, misfortune, he often misses the mark, weakens in his resolutions, and falls into futility and vice. All races of men manifest the urge toward what they regard as a better existence. Hope springs eternal in the human breast. Individuals differ in intelligence and in moral quality, but all are of measureless worth. Half of the virgins in the parable were wise. Wise people have foresight and are the ones who provide oil for the lamps to light the human race on its way. For hundreds of thousands of years man has been struggling to get forward. In spite of all mistakes and burdens of animal inheritance great achievements have been made and visions of greater goods lead on. Sympathy and love, emerging within families and clans have given strength and solace. Experience, through failure and success, has quickened memory and imagination, led to making tools and keeping records, and shaped plans for the future. Many childish fears and superstitions have been overcome. In the last three centuries man has made discoveries and inventions which have increased his sense of power and his courage for adventure. At the same time he has learned humility and patience in the presence of the vastness of the universe and the magnitude of his own growing ideals.

Good and Evil are the names men give to what satisfies and to what defeats them. They cling to what satisfies and try to destroy what pains and harms them. A man learns the difference between good and bad from his own and others' experience. He does not willingly choose evil things unless through lack of knowledge or thoughtfulness he mistakes good for evil. When he suffers from the wrong course he is often led to regret and repent. Sometimes in agony of remorse he resolves to try a better way. If old habits hold him to the wrong

course against his will he needs the help of others who by their encouragement and counsel, with assurance of forgiveness, sustain and direct him to the ideals he craves. Penalties and punishment follow from the nature of the evils themselves. "Evil shall slay the wicked." "Virtue is its own reward." The results are not always quick and obvious but in the long run they are sure.

The Church is a general name to designate churches just as home is a general name for homes. Churches are companies of people working together earnestly to understand and practice the religious life as taught by Jesus and his followers. They seek to inspire men to follow after the best things and to avoid the evil things. They offer friendly help to every person who honestly wants to make the most of his life. In the warm and noble fellowship of churches aspiring and struggling human beings hear the words and feel the power of Jesus' way of life. Reading of the scriptures, prayers and hymns, and the presence of sincere men and women create an atmosphere weighted with the good, with faith and hope and love. Churches are not perfect for they are constituted and conducted by human beings, but these men and women do strive to find and to realize higher good. Too often churches, like all other social institutions, become encrusted with habit and mistake what is old for what is sacred. New prophets are needed again and again to put the good into new words and to adventure into new experiments toward a fuller and more effective religious life. Churches hold aloft the most inclusive moral and spiritual values and endeavor to bring them together into a working harmony. They seek to unify and to glorify the whole of life.

The ceremonies of churches set forth in dramatic and poetic forms this ideal life. Their buildings, at their best, are symbols of the aspirations of the congregations which gather in them. Spires and

vaulted roofs point heavenward. Chancels and altars suggest the meeting place of the human and the divine. The pulpit is the place of the prophet, and the table is the center round which hungry and thirsty souls refresh themselves upon the mystic bread and wine. The Communion is at once a commemoration and an inspiration. It is a reminder of life more than of death, a sign of life which conquers death. All these symbols need the accompaniment of great music, the tones of organ and of choir and of the mighty chorus. In the midst of such beauty and aspiration all souls find elevation not only in the joy of immediate imaginative fulfillment but also in renewal of sincere purpose to make this beauty and goodness powerful in the realities of daily life.

God is the good. God is love. God is beauty and wisdom. God is the Ideal, gathering up all the qualities of justice, mercy, and beneficence, which belong to personality at its highest. The Divine grows from these qualities as they are experienced in actual life. "God is reality idealized and personified." "God is life as we love it." By idealization is meant *selection* of those traits of reality which are found to be good. In the world are many lovely events, orderly sequences of seedtime and harvest, fidelity of planets in their orbits, devoted companionships of husbands and wives, of parents and children, of friends and patriots, of searchers for truth and heroes of mercy and justice. These values are mutually harmonious and sustaining. God is the reality in which these values are integrated, unified, and effectively operative. There are other aspects of life which cannot be idealized. Evils are not susceptible of idealization because they are self-contradictory. The Devil defeats himself. It is the tragic fate of evil to be forever at war with itself. Whatever organization it may achieve only leads to greater disaster. When attempts are made

to personify the evil of the world only a sinister and pathetic figure emerges. It is one hating himself, seeking ever by craft and guile to offer promises of pleasure and success but never able to validate them either for himself or for his dupes. His mood is despair and hate. Personification is characteristic of human thought in all social relations. The child comes to consciousness in a world of persons and easily extends the use of names and genders to any objects which engage his attention. Emotional attitudes arise toward everything within his intimate relations. Men personify what they love, pet animals and favorite tools, engines and ships, mountains and oceans, societies and nations. Poetry is a natural language. Alma Mater is not a fiction, but is the personification of the college or university which has nurtured her children. She is very real and the loyalty and affection of her sons and daughters express very genuine, reciprocal relations. In the same manner we speak of Mother Nature and have the feeling of dependence upon her and realize the necessity of conforming to her demands. So God is the reality in which we live and move and have our being.

Prayer is conversation with God. Men pour out their hearts to him in gladness and song, in petition and thanksgiving. If inner thoughts and desires were oftener expressed, prayer would be more easily understood as the natural and practically universal language of mankind. More important than the question, Why should we pray? is the question, Why do we pray? Every one is asking something of life every day and it is the exceptional person who is not moved to feel gratitude for good fortune. Prayer is so much the habit of the vitally religious man that the conventional forms of prayer are of less concern than the spirit and attitude of reverence and piety. Jesus was much given to prayer but he prayed in secret and did not make

long prayers. He knew that prayer is a means of sharing in the life of God, of finding comfort and courage, of gaining clarity of thought and resolution of will. Prayer was to him an invaluable resource in living one's life religiously.

Note: This ideology is submitted for criticism and comment. Perhaps others may be moved to formulate what they consider the main principles of their thinking about religion, or to send in questions for discussion.

Churches and Sects of Christendom

By A. A. Esculto, Minneapolis

It is now quite established that a sprinkling of Lutheran Theologians from their Seminaries in Ohio proceed to take their graduate work in a "Cincinnati Bible Seminary" at Indianapolis. Yet, here is a distinguished Lutheran scholar, Dr. J. L. Neve of Hamma Divinity School of Wittenberg College, Springfield, Ohio, who writes with a wealth of perfect information about the Disciples with immediate reference to Dr. W. E. Garrison as "representative of the Disciples in connection with the Chicago University—and other scholars (Dean C. D. Hall and Professor L. C. Anderson)."

He has a perfect bibliography about the Disciples which includes the two volumes by R. Richardson on "Memoirs of Alexander Campbell"; "A Short History of the Disciples" and "Origin and History of the Disciples" by A. Jennings; "A Comprehensive History of the Disciples of Christ" by W. T. Moore; "The Restoration Movement of the Nineteenth Century" by M. M. Davis; "Origin and Development of the Disciples" and "The Disciples in Kentucky" by A. W. Fortune; "Religion Follows the Frontier" by W. E. Garrison; "The History of Fundamentalism" and "Religious Bodies II" by S. G. Cole.

So in his up-to-date and well written book on "Churches and Sects of Christendom" which covers 634 pages, Dr. Neve gives a perfect and objective account of the Disciples in some well spent eighteen pages. How different in our day it is for a Lutheran scholar to know the Disciples well, as compared with a well-known Lutheran Seminary President at Cincinnati who heard for the first time about the Disciples and their position on the occasion of Peter Ainslie's visit to that Seminary in the interest of Christian Union. I am making this comparison from a letter I have from Peter Ainslie in his answer to an old Campbellite who bitterly criticized our Disciple saint.

Going back to the book, Prof. Neve considers the Disciples as ranking champions of "Comprehensive Christian Union" as over against the theological unionists such as the Lutherans and Reformed, the Moravian church, and the Communion of the Brethren.

He speaks easily of our sainted leaders such as Alexander Campbell whose background was the philosophy of John Locke; of Isaac Errett; and with superb and objective tributes to our deserving Peter Ainslie and his contribution to our brotherhood thinking.

Dr. Neve very accurately knows our contemporary trend when he observes that the Disciples Movement was at one time committed to the "Restoration of the New Testament Church" but that now "the Restoration idea does not any more have the old emphasis."

We must thank Professor Neve for his perfect and accurate estimate of the Disciples in theology when he observes that we call our seminaries "Bible Colleges" where doctrine is taught not as systematic theology but exegetically. As a historian in the field of Christian thought, he sanctions what Dr. E. S.

Ames has long been teaching as our unique heritage when he (Prof. Neve) says on page 479:

"The Disciples (more than the Episcopalians, Lutherans, Reformed, Methodists) missed the influences from the following age of theological classicism on the European continent. They were satisfied with a layman's theology, comforting themselves that Jesus Himself and the Apostles had been laymen."

At last, the critics of the Campbell Institute in our communion should listen well when Prof. Neve tells the world that:

"In 1896 a group of the Liberals (Progressives) organized the Campbell Institute. It was for the purpose of discussing questions of Biblical Criticism, open membership, and friendly attitude to other denominations, to the extent of cooperating in foreign missions. They were skeptical of Biblical inerrancy and critical of the Restoration Idea."

Let our Disciple Conservatives take note of Dr. Neve's counsels when he says to them:

"Outside friends of the Disciples deplore that many of the fundamentalists within this body feel themselves unalterably identified with the Restoration Movement and with the demand of adult baptism by immersion. It is bound to have a narrowing effect upon a church body and makes for sectarianism."

Every Disciple College should have this volume. Every Disciple Minister must have his copy. We must put this authoritative book of Discipledom in every Public Library.

Dr. W. B. Hinsdale was formerly in the School of Medicine in the University of Michigan. He is now 90 years old. His brother, B. A. Hinsdale, was head of the department of Education there.

The Church of My Youth

By W. B. Hinsdale, Ann Arbor, Michigan

What I shall offer will be almost entirely from memory of what I observed and heard prior to the year 1870. Probably not much of it is pertinent to events now transpiring, modes of thought now prevailing, or habits of life now practiced,—more reverberations from the past. The only justification this narrative may have is that it is illustrative of perhaps fifty other similar situations of the period in northern Ohio.

The church I was brought up in had its place of worship in a small village of the Western Reserve of Ohio. For several decades the greater number of the congregation were families of New England descent. There was an occasional New Yorker, Pennsylvanian, Scotchman, and Irishman. As time went on the Yankee element became less numerous and less influential.

A little cluster of Baptists whose organization had run low formed the nucleus of the congregation. Their leader, a lovable old elder from Nova Scotia, had slackened his ministry until, with the new scriptural views he had from contacts with William Hayden, one of the first ministers upon the Reserve of the Disciple faith, and from reading the writings of Alexander Campbell, which relieved of the perplexities of Calvinism, the smouldering fires burst forth and a new society was formed adopting the doctrines of Hayden and Campbell.

At the time of the organization, 1829, there were eight members. Four years after, the district yearly meeting was held with them. They had no places for meeting except at the houses of the members. The yearly meetings were, for those days, big events and were the most important means whereby the movement accelerated its progress and increased its volume. The brethren for thirty or forty miles

around were well represented and the community at large, mostly people from "the world" that ever ripening harvest, flocked in in numbers and many of them presented themselves as fruits meet for repentance. There was no place for accommodating the crowd except "God's first temples" and, in case of rain, there had to be shelter. My grandfather had just finished a new barn, unusually large for the time with large floor spaces. Before he dedicated it to hay, horses, and cattle, it was decided to use it for the three-day meeting. It was two miles from the centre. A number of elders and regular preachers came, among them Alexander Campbell. Mr. Campbell preached the Saturday sermon. The barn was full, the threshing floors all occupied, and from beams and scaffolds listeners dangled their legs.

As fruitage of this unusual rally the membership of the congregation increased its numbers by many additions. The members waxed strong in spirit and, not being slothful in business, they were able very soon to build a commodious meeting house which, with a few changes and an addition or two, stands today the church home of a prosperous brotherhood with an unbroken history of an hundred and six years. When the edifice was ready for occupancy, it was dedicated by a sermon and the Lord's supper. The preacher's text was from Nehemiah VIII, 4-6: "And Ezra, the scribe, stood upon a pulpit of wood . . . Ezra blessed the Lord the great God and all the people answered Amen. Amen, with lifting up of their hands." Tradition does not reveal that the minister imitated Ezra as to the spot where he stood in relation to the pulpit.

Of course there were dark days. Members moved west as their ancestors had done when they came to Ohio as pioneers, and for various reasons others went elsewhere to live. Pecuniary embarrassment, the chronic ailment that has so long afflicted man-

kind collectively and individually has been the fatal illness of many a worthy enterprise and useful man. There were periods of recuperation and through the decades there has been moderate growth.

With the most thrifty churches it was impossible to have preaching every Lord's day. Few were so fortunate as to have a minister once in two weeks. Our people seldom heard a regular sermon oftener than once in four weeks. The preachers labored hard to keep their appointments, having to cover wide circuits as they went from town to town. If they received one hundred dollars a year from each place, they were completely satisfied, and many times they did not get more than enough to shoe their horses, but of course, they lodged and ate with the different families while they were at their appointments, and upon the road going and coming they could get a dinner at some wayside brother's. William Hayden, for example, one of the shining lights to whom I have referred, was paid, one year, three hundred dollars as a kind of overseeing evangelist. The preachers, mostly lived upon farms or smaller holdings and added a little to their revenues by daily labor.

Whether there was preaching or not, no one thought of absenting himself from weekly worship. "Not forsaking the assemblance of ourselves together as the manner of some is." To ask upon Sunday morning if one were going to church was like inquiring if he were going to breakfast. The Lord's supper was to be celebrated and there were always some of the members who could "occupy the time," and each one who felt himself moved to testify would finally "give way to the brethren" and others would speak for edification. We called the meetings without a sermon, "deacons' meetings." During the summer, there was Sunday school. Some thought the word Sunday was con-

ceived in heathenism and preferred to speak of Lord's day school.

Two or three years in succession, to be at meeting every Lord's day was not an unusual record. When the roads were passable the members from a distance, and the greater number were farmers, went in their wagons, "double buggies," or sleds so as to pick up on the road some worshipful widow or righteous old man who had no conveyances. When the mud was ten inches deep or the hubs six inches high, we went horseback. If the weather was too bad to take the horses out, two or three miles afoot was not far, and dinner tasted better when one got home. There were no evening services except upon preaching days when the people gathered at early candle lighting.

Music, that charming accompaniment of worship, did not always flow in melodious rills without now and then a discord. At first, the singing was always congregational. A choir was not looked upon with favor. The brethren and sisters wanted to "join in" which they could not do in, what a certain chorister called, "high grade music." Of course, in pre-choir times there was some one to lead the singing. I think they called it "starting the tune." One or two of the starters had a tuning fork with which he pitched the tune, the rest joining in. Occasionally he did not get the right key, or perhaps it was the wrong pitch and, after the congregation had begun to make a "joyful noise unto the Lord," the hymn broke down and had to be given a new pitch.

There came a time when some one suggested that a little instrumental accompaniment would give wholesome zest to the songs. There were no organs. Only a well-to-do family or two had a melodian but it was out of the question, in its straightened circumstances, which were perennial, to even suggest an instrument for the church. There were two or three members who could play violins and an or-

chestra of two violins and a bass viol was suggested. One of the worthy sisters was in doubt about bringing instruments into the meeting house. She took it to the Lord in prayer, and finally acceded with the understanding that anyone who fiddled for dances be excluded from taking part in the music.

As a boy, I liked the revival songs: "Turn sinner, turn, may the Lord help you turn."

O it will be glorious
With crowns and palms victorious
And Jesus reigning o'er us,
When this sad warfare is o'er.

Reform and be immersed! he saith
For the remission of your sins,
And thus our sense assists our faith
And shows us what the gospel means.

Shout the glad tidings; exultingly sing,
Jerusalem triumphs; Messiah is King!
Happy day, happy day, when Jesus washed my
sins away.

Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

"O bear me away on your snowy wings to my
eternal home."

Occasionally there was a discourse upon "Temperance." Did you ever sing: "Unfurl your banner, fling it to the breeze, shout for the temperance law for well you know 'twill please"? I should like to hear some of the good old hymn tunes sung once more. There came a time finally, when a choir was organized, but there was no cheer leader standing in front beating the air with a wizard's wand. The violins and bass viol gave way to an asthmatic organ.

Written sermons were looked upon with disfavor.

The hearers wanted the word to issue fresh from the fount of vocal expression. Essays and compositions would do to print in the *Christian Era*, but they were not preaching. Paul and Peter never read their sermons although they wrote a few letters. Still there was sometimes no nourishing substance in some of the discourses, but oratory was appreciated, and many a time it poured out quite eloquently. Thoreau tells of a field workman with whom he became acquainted. The man had acquired the ability of writing a clear attractive hand. Thoreau asked him if he ever wrote thoughts. The man replied he wrote a good many letters and papers for himself and his friends, but had never written any thoughts. Some of the sermons we listened to had a constant zephyr of words, but thoughts were overlooked.

As mentioned, the brethren neglected not to assemble upon the first day of the week to break bread, the one ordinance of all others not to be neglected. Yet there were some who hesitated at the communion. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (Corinthians, I, XI, 29). An overseer or deacon, with prayer, broke the loaf and solemnly shed the emblematical wine into the cups, and then "they sang an hymn and went out," to their homes, not the Mount of Olives.

There were some who faltered about using fermented wine at the Lord's table. One sister who prepared the emblems was particularly scrupulous about it. She made, from some grapes she had preserved, an unfermented substitute. This did not give satisfaction; it was not like the wine made at Galilee which the ruler of the feast said was "good wine." Finally, a brother at Mentor announced he could supply unfermented wine for sacred purposes. He developed a thriving business and enlarged his vineyard. Many were tenacious about the loaf. It

should be made of sufficient size and in such shape and consistency as to be emblematically broken, it should be whole. The officiating brother repeated: "This is my body which is broken for you." Finally science developed "preventive medicine" and the State Board of Health, with much emphasis called attention to the dangers of infection lurking upon the rim of the common cup, and it was abolished. The same fate came to the tin dipper that used to be attached to the town pump. I do not know whether the "little church back home," under the supervision of the board of health, has installed steam sterilizers for the purification of personal containers or not.

At first "passing the hat" for collections was not practiced, but it was decided not contrary to the scriptures to take a collection, and a basket for contributions was added to the church's scanty furniture.

From early times, baptisms were, of course, always in deep living waters. A baptistry under or in the rear of the pulpit had not been thought of. It was not the way in which early converts were immersed. Christ was baptized in a river. At last, modernism prevailing, a tank under the pulpit with trap doors was installed. When baptisms were to be performed the pulpit was trundled away. The baptismal pool was filled, like a cistern, from the roof by means of eaves troughs. The board of health never raised a point about this stagnant water. The town now has water works. Before this improvement, many times "at that very hour of the night" with lanterns, those who had made profession were conducted to the "baptizing place" a mile and a half away, and immersed for the remission of their sins which they had confessed. I have seen this ceremony, more than once, performed in water from which ice, several inches in thickness, had been removed.

There was no distinction in the congregation

among those "in every nation that feareth God and worketh righteousness." "God is no respecter of persons." After the close of the Civil War a few colored people drifted into the community. Those of them who were baptized for the remission of their sins, were freely and cordially given the right hand of fellowship.

After all, one may seriously inquire, what it is all about. Within the memory of one man there existed, for longer or shorter periods, in this rural district within three miles of its centre, two Methodist congregations, one Congregational, Lutherans of two or three different synods, old and new Mennonite, Dunkard, Reformed, Colored Baptist, Church of God, United Brethren, Roman Catholic, and the one I have just tried to describe. Just over the three-mile line were Universalists and Spiritualists. Why so many "faiths" and one God, one scripture, all Christians? Our body called themselves Disciples or Disciples of Christ. In some sections of the country they assumed the specific designation Christian. What was their apology for organizing and maintaining a different and independent brotherhood? Everybody deplores the hundred or more separate organizations, all striving for the same end, all followers of Christ the same and only leader. The fundamental principle upon which, as I understand it, the Disciples started was church unity, to dissolve denominationalism and unite upon the teachings of the New Testament, taking that alone as the creed of Christendom. Each sect had its own separate articles and confessions of faith, creed, covenant, code of discipline or some other addendum to the scriptures. The Bible alone is sacred, all else is man-made. Governing bodies and officers, beside those provided for in the Testament, create disagreements. A graded priesthood and succession in the ministry are preferential and embarrass freedom of action and a universal commu-

nity of spirit. The scripture teaches one body in Christ. A good many thought and preached if the attention of the religious world could be called to this simple fact and so soon as they seriously grasped it, sectarianism would disappear, and there would be thousands rallying to the rediscovered principles of primitive Christianity.

The little country church, of which I have been speaking, had one beautiful ceremony I never have seen practiced elsewhere but it probably was the custom of others. When a person received the welcoming hand there was given him a copy of the New Testament with the injunction: "This is our only creed. When the Bible speaks we speak, where the Bible is silent we are silent," or language to that effect. On the basis of the Bible alone, few in numbers, poor in this world's goods, with a tendency to self-satisfaction, early in the last century, the Disciples' reformation started out to evangelize the world with something tangible, easy to explain and to understand. It meant to disorganize sects and bring about Christian union, but there was a liability to transform beliefs into dogma and by so doing, their society was in danger of becoming a cult with a theology, the very thing they were laboring to overthrow.

Coleridge said: "The fairest flower that ever clomb up the cottage window is not to my eyes so beautiful as the well-worn Bible on the cottage table." It was not unusual for religious people to carry testaments in their pockets. Devout housewives spent as much time in reading the Bible as they did in the use of the frying pan and perhaps their sausages had a little better flavor for it. In those days nearly every religious household had family worship, usually upon retiring at night. "The priest-like father reads the sacred page" and the little ones at the mother's knee said: "Now I lay me down to sleep."

As I understand it, the essential plan of salvation as outlined in the New Testament is all-sufficient as a guide to faith. The Temple of Eternal Life is approached and entered by the ascending steps: faith, repentance, baptism, remission of sins, the outpouring of the Holy Spirit. The mode of baptism was immersion, but among those who practiced it there was not agreement as to what it was for. Among Baptists of those days a good many hesitated about being baptized, awaiting a change of heart, "to hear the Voice," or to receive the assurance of God's grace before the ordinance. On the other hand, by our people, it was insisted that the Testament was clear and enjoined immediate obedience. Citing Acts XVI, 33, "The same hour of the night" after the jailer had washed their stripes, "he and all his, straightway were baptized." Some prayerful persons who had not declared their faith but having studied out by themselves what they thought to be "the way" sought baptism and could not find, for some time, a minister to immerse them. Sprinkling they did not recognize as baptism because it was not mentioned as such in the Scriptures. There is a record of 1838, that two men, Mr. A. Raines and Mr. Ebenezer Williams of Ravenna immersed each other in Sandy Lake, Portage County. This rare example was called "mutual baptism." The two men afterward became stewards of the mysteries of God. We never used to hear much about foreordination, predestination, election, total depravity, the Trinity, articles of faith, sanctification and, of course, did not recognize infant baptism as being a scriptural ordinance. As stated, the observance of the Lord's supper was a weekly ceremony and was served with grave and sanctimonious formality.

The history of religious movements, as well as of other movements, is identified with leaders. It is the leaders and not the led who determine congregational drift. Sometimes, before there was an awareness of it, an erratic leader caused disruption. I

have not the time to more than speak of the rocks that ruffled the current upon which the early churches were floating during the period of which I am speaking. One was Mormonism, another Millerism. Even Newlights, Universalists, and Spiritualists stuck their heads up once in a while, and one or two leopards changed their spots. The men of influence, however, kept the ship quite steadily upon the Apostolic course.

I do not recall that our meeting had many dissenters who united with others. Perhaps the radical views upon the forms of baptism account, in part, for this. Occasionally some wandered in from "the sects," and although they could not be received into local membership without immersion, they were welcome to the communion. It must be borne in mind I am speaking only of the customs, as I remember, that prevailed in our own congregation. Others might have had some shades of variation.

Frequently the minister lived in our town, although he had appointments elsewhere upon the Sundays when his time was not ours. As a part of his compensation the members of the congregation gave him donations. The preacher's donation party was an interesting event. The people brought gifts, some of them very substantial ones from the standpoint of subsistence. There were nice little things for the baby. Sometimes the men contributed enough money to buy the preacher an overcoat, a shawl for his wife, or a blanket for his horse. There were all kinds of food-stuffs for immediate consumption because the event was also for feasting. Almost every kind of provisions was brought in from roast pig to sugar cakes. After the evening's dissipation there was not much left of the roast pig, and the children ate all the sugar cakes; but beside there were, in the aggregate, a few bushels of potatoes, a barrel of apples, squashes, flitches of bacon, a ham or two, loaves of bread, a pan of doughnuts, cans of fruit, a few

quarts of maple syrup, pickles, eggs; from the brother who kept a store, towels, cakes of soap, calico for a dress and the sisters might have clubbed together to buy a tablecloth. After the contributions were all put on display, they were suggestive of a miniature county fair. Of course, there was opportunity for monetary contributions.

The evening was a social occasion. If there were no persons present who abhorred the ordinances of the Devil's kingdom, the young folks played charades, guess riddles, and drop the handkerchief, but girls only kissed girls. I sometimes thought some of the kissing was vicarious. The elder men talked of the wind, the weather, the news of the day, and about the prospects of a "good run" of sap that spring. The women folks exchanged recipes for making preserves, crullers, and ginger bread, and sometimes they started an enterprise for piecing a missionary quilt. The donation parties were in the winter and, if there was snow, all went home happy with the paeans of the sleigh bells.

The one great cohesive force that kept the congregations together in something like a cooperating body was the yearly meeting. It had no ecclesiastical functions and no business to transact except to decide each time where the next meeting was to be held. The territory was divided into districts of two or three counties each, and the gatherings were purely opportunities for getting together for edification and worship. They began Friday afternoon and adjourned Sunday evening. There were sermons by outstanding men, and social communions, exhorting to righteousness, temperance, and preparations for the judgment to come. The church which was the host spent much time in preparing for the anticipated event. The brethren resided mostly upon farms, although when the meeting was held in a fair-sized town, the village or city elements predominated. The guests who came with their teams, also

to be looked after, had to be housed, served with meals, and provided with such kindly courtesies as a particular home afforded. The houses were full and overflowing so that sometimes men found it necessary to sleep upon the hay. The refreshments were inviting, and many a barnyard fowl sacrificed his life like the turtle doves, lambs, and kids in the temple of old, to strengthen the tie of brotherly love among men. It reminds one of the last words of Socrates: "Clio, we owe a cock to Esculapeous."

The great burden upon these occasions fell upon the sisters, but they enjoyed it and served the Lord while serving the brethren. The dinners, of course, had to be transported to the meeting grounds. The fragments gathered afterward were never twelve baskets, but to begin with, there were hardly baskets enough in the community to carry the food. There was something about a yearly meeting, one sister observed, that not only refreshed the soul but sharpened the appetites of the worshipers. Upon these occasions, the crowds were by no means all made up of visiting members of the churches. They were, as intimated before, opportunities for conversions. Unless the weather was unfavorable, the meetings were generally held in groves or under a tent which was transported from place to place each year. At evenings, frequently, the other churches of the village and the school house were placed at the disposal of the assembly. Then the congregation broke up into groups, each group to attend the place where their favorite preacher was to speak.

The ministers or, as they were usually called, preachers, and by some speaking brothers, were mostly ardent, sincere and studious self-made men. Some were home-made as was shown by the reflection in what they said of what their wives thought. Very few had been to any school in advance of the old-time academies, but many, having received an impetus for reading and study, trained themselves

to a rather high degree of scholarly attainment. Some preachers were flippant, some intolerably sedate, others companionable, approachable, and of admirable good nature and had the capacity to make agreeable contacts with the minds and souls of people assembled into audiences.

We had a young man come to our meeting one time who ebulated with froth and exhausted himself in torrents of shallow verbiage. He could sing, but the songs he selected were like his presentation of the word, meaningless rhymes into the singing of which he joined with a shrill nasal tone. He pierced the cerulean, effervesced with alkalies, and sang duets with katydid. He was a type specimen of a small genus who did more harm than good.

There was another type of speaking brother who bore upon his shoulders the burdens of the world, had a sober facial expression, could not smile, and talked in and without the pulpit in dull long phrases. He assaulted the sins of the world like a wood-chopper attacking a hickory log with a dull ax. He belabored the log but no chips flew. He added few to the fold because upon the days when he preached there did not seem to be any "such as should be saved." His kind did no good except to cultivate in his hearers the virtue of patience, nor any harm. Like the former, I presume, his species is extinct.

There was the propositional preacher. He laid down a proposition, almost always a text of scripture and proceeded to strengthen, fortify, and prove its truth by quotations and explanations. The most forceful propositional preacher I ever heard, was A. B. Green. He made a more lasting impression upon my youthful mind than any other minister I have ever heard excepting Isaac Errott. Green lived upon a small farm a few miles from our community. I have seen him with his horse cultivating potatoes. Such men always carried a Bible or New Testament in their pockets. When he stopped to let his horse rest, often he took out the Scriptures and

studied them. It seemed from his preaching that he knew the Old and New Testaments by heart, as verse upon verse he made reinforcing quotations for his main proposition. He proved Scripture by Scripture.

The subject of baptism was a perennial theme for sermons in those days. Once in a few months there was someone invited to discourse upon that theme. Mr. Green, by invitation, came one Sunday to preach upon baptism. He came horseback and brought with him two old fashioned saddle bags full of books and papers to read from as he progressed with his theme. From Moses and the Children, covered by pillar of cloud by day and pillar of fire by night to the Philipian jailer, with fifty quotations from the intervening pages of the Bible, stopping to rest a moment upon the banks of the Jordan, riding in spirit in the chariot with Philip and the Eunuch on the road to Ethiopia, planting allegorically with Christ, and burying the penitent sinner beneath the wave, text by text he forced conviction by his authorities and logical oratory. He read from Greek, Latin, and English dictionaries the definitions of baptism and referred to exegeses upon the same definitions from the Millenial Harbinger, Campbell and Rice's debates, and other controversial literature that he had brought.

The following is a concrete illustration of the kind of evidence that was frequently presented upon this theme. A brother Parmelee, in 1843, had written Professor Charles Anthon of Columbia College, learned it in the dead languages and Professor of Latin, asking if, in the original, the word for baptism had a definite and distinct meaning. Professor Anthon replied: "Relative to the force of *baptizo*, the prime meaning of the word is to dip or immerse and its secondary meanings, *if ever it has any*, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question." A

copy of this correspondence came out of the depths of the saddle bag.

I recall a brother from a distance happened along one Lord's day and spoke upon the ordinances of the Devil's Kingdom, which, as he enumerated them were in part, the dance hall, the chess board, the card table, the billard table, dominoes, the tavern, the race track, betting, going farther upon Sunday than a Sabbath-day's journey unless it was to preach or attend church. He said all kinds of amusements, conviviality, and entertainment should not be indulged in Saturday evening, which time should be spent in meditation preparatory to the sacred duties of the Sabbath. He was what used to be called "a strict constructionist."

J. H. Jones, usually referred to among the church people as Harrison Jones, of melodious voice and unconsciously good acting, preached for us occasionally. His naturalness and aptness in illustration and comparisons made him, at times, quite humorous, and again his persuasive tenderness in exhortation touched the hearts of his listeners and moistened the eyes of many. He went into the Civil War as chaplain of Garfield's regiment, forty-second, O.V.I. After a year and a half in the camps, he resigned his chaplaincy and returned to northern Ohio and resumed his labors in civil life. With ardor, Mr. Jones did evangelistic work at yearly meetings, revivals, or as we called them protracted meetings, and held regular appointments. He renewed the brethren in spirit and revived the discouraged. He blew his ram's horn from congregation to congregation, and I can, today, hear its echoes resound around the walls of Jerico. The last time I saw and heard him was at President Garfield's funeral upon the Public Square in Cleveland.

In June, 1831, Mr. Campbell on one of his trips to Northern Ohio came to Ravenna where he preached a few sermons. The crowds were so large, seats

were fitted up in a grove to accommodate them. County court was in session at the time. The presiding judge asked Mr. Campbell to deliver an address in the court room. Under resolution, the court was adjourned for the purpose. The invitation was accepted. The service in the court room was opened by:

I'm not ashamed to own my Lord,
Nor to defend his cause!
Maintain the honor of his word,
The glory of his cross!

Mr. Campbell never came to our town after the barn meeting to which I referred but made numerous visits to the Reserve. I faintly remember having seen him at one of the yearly meetings. He was thrifty in business and had land holdings in the southeastern part of the state upon which he raised fine-wooled sheep. In 1847, he was President of the Western Virginia, Western Pennsylvania, and Eastern Ohio Wool Gromers' Association, and one of the board of directors. John Brown was at the same time an officer in the same association.

There was a young man by the name of Garfield who had been a student and finally became Principal of the Western Reserve Eclectic Institute at Hiram, forty miles away. He occupied our pulpit a few times. Mr. Garfield was of large physical proportions, stately in his bearing, and forceful in his utterances. Probably the most useful service he did for the cause of religion was in a debate he had with a gentleman by the name of William Denton, an Englishman. Mr. Denton's effort was to overthrow the Bible. He was educated in the sciences and late in 1858 came out from Boston through the west challenging religionists to discuss publicly themes that might be summed up in the phrase, "Science and Religion." Garfield accepted his challenge and a debate, lasting several days, was held at Chagrinne

Falls. He had been an ardent student in the field of knowledge and knew as much about geology, biology, physics, chemistry, and literature as Denton did. For years afterward the Denton-Garfield debate was referred to as an event in the scientific and religious development of the Reserve. Those who were not sympathetic with Garfield admitted "he had held his own" against his antagonist. Those who were friendly to his side called it a decided victory.

The last time Mr. Garfield was in our meeting house was early in the Civil War. The Governor of the State had commissioned him Colonel. While he was recruiting his regiment he came, made a speech, and enlisted many men. A number of the younger members of the church followed him to the front. Nearly the entire quota of Company A, forty-second regiment, was made up of his own students.

I wish to speak also of Isaac Errett. Although he never preached to our local congregation, I came under his influence early in student life. He had wide mental vision, not in the least bigoted, had a thorough understanding for his time of the physical and mental sciences and was learned in profane as well as sacred history. Mr. Errett was not aggressively controversial but convincing in his lectures and sermons. He could lucidly give an account of the faith that was in him. Very unwisely some enthusiastic Disciples had established a college at Alliance. They built two attractive buildings and persuaded a number of competent men to become members of the faculty with Mr. Errett as president. Two members of that faculty eventually became professors in the Literary College of the University of Michigan and attained to prominence and influence upon the Campus. One went to Butler University as professor of Latin, and one or two eventually went to Hiram College after it had ceased to be the Western Reserve Eclectic Institute. I might add in passing that Mr. Errett was one of the

first trustees of the Institute and gave it its specific name, The Western Reserve Eclectic Institute.

After the collapse of Alliance College, which had no financial support excepting the fees from students, President Errett devoted himself almost entirely to the *Christian Standard*, of which he had been editor for some years, and to editing and publishing religious treatises.

Nearly every morning at chapel, which students were required to attend, at Alliance, President Errett gave lectures upon the Bible. From Genesis to Revelation he reviewed the texts, expounded the difficult parts historically, interpreting their significance and inter-relations. His wide familiarity with biblical literature, his liberality and understanding of the sciences as then developed, were free from sophistry and denominational partizanship. I attended those lectures, and although I took no notes, they have served me through life a better purpose than any single course I ever pursued in school or college. That, I think, was in 1868-9. There can not be many now living who listened to the chapel lectures of Mr. Errett, but if any such there be they will testify as I have done.

One time, at a yearly meeting, in Akron, Mr. Errett preached upon Church Unity. I can recall one illustration he made. His argument was that the fewer things there were for men to disagree about, the more would they be united in convictions. Discard non-essentials, hold only to the few fundamentals. There had been a state election for Governor in 1864. One of the parties had elected its candidate by the largest majority, to that time, any party in any state had ever had, and why, Mr. Errett asked. Because it had but one plank in its platform. The fewer planks in the platform, about which to disagree, the larger the majority and the closer the unity that prevails throughout the community, will be the rule. The last time I heard Mr.

Errett was on September 24, 1881, at the funeral of President Garfield upon which occasion he took a prominent part in the exercises.

There was a saintly brother who used to "occupy the time" in deacons' meeting by discoursing upon the theme: "Things as they were, things as they are and things as they are destined to be." Those who have listened to me will note I have not spoken of things as they are, that is for those who are wise in this generation; and those who are inspired with forelooking are called prophets. I have been living in the past, and one who takes a retrospect, if he looks back too long, will, in his mind's eye, glimpse a pillar of salt standing as a warning sign by the wayside. Like poor Lot's wife, we ought not to "look back." The divine remedy for homesickness is very severe.

A Better Testament

By Chauncey R. Piety, Blandinsville, Illinois

Our text is Hebrews 7:22.—"By so much also hath Jesus become the surety of a better testament." Most Christians have never faced this text; but have been deluded into thinking that all parts of the Bible are equally good. We shall present a few proofs that the New Testament is better than the Old Testament.

The Old Testament pictures God as a man-like being whom Jacob (Gen. 32:30) and other men saw, and says, "The Lord spake unto Moses face to face as a man speaketh unto a friend" (Ex. 33:11); but the New Testament holds that God is invisible spirit. (John 1:18; 4:24)

Psalms 136:2 represents Jehovah as one God among many gods, and Zeph. 2:11 declares "The Lord will be terrible unto them for he will famish

all the gods of the earth"; but Cor. 8:4 affirms that he is the only God.

According to Proverbs 16:4 God predestines some people to be wicked "for the day of evil"; but II Peter 3:9 affirms that he wants to save all.

In Isaiah 45:7 we are told that God creates evil; but in James 1:13 that "God cannot be tempted with evil, neither tempteth he any man."

Exodus 32:7-14 tells us that Moses corrected God and caused him to repent; but Matthew 5:48 teaches that God is perfect.

The Old Testament teaches that God is a God of jealousy, vengeance, and war; but I John 4:16 says, "God is love."

In many places the Old Testament approves polygamy (I Kings 11:3); but Matthew 19:5 teaches monogamy.

In Numbers 31:3-41 we are told that God commanded the slaughter of the helpless, robbery, and the giving of 32,000 virgins to Jewish soldiers to rape; but John 3:16 teaches that God loves all peoples.

Hosea 13:16 describes God's terrible vengeance on Samaria; but I John 4:8 teaches that God is not that kind of character.

The Old Testament orders "An eye for an eye, a tooth for a tooth"; but the New Testament commands, "Love your enemies."

Genesis 22:1-13 and II Samuel 24:1 teach that God tempts men; but James 1:13 affirms that he does not.

In Eccles. 3:18,19 it is affirmed that man has no more immortality than a beast; but John 11:25,26 gives hope.

There are many such differences between the Old Testament and the New Testament; and the sum of them is proof that "Jesus became surety for a better Testament."

Financial Secretary's Page

By A. T. DeGroot

It isn't too early to begin to think about the 50th anniversary of the Institute. We are now in its 46th year, and the anniversary will be in 1946.

Many good things should be done as a part of the Jubilee. Certainly an anniversary volume ought to be forthcoming with papers indicating the impact of modern scholarship on the characteristic features of the Restoration plea.

From the point of view of the Fiscality Department, the anniversary should see a large *paid-up* membership. Even some of our most loyal brethren have suffered an occasional lapse of memory in the course of their check-writing careers. To illustrate my point, I list below members from the threshold of the alphabet, with year of their joining the Institute, who *have* paid dues *every* year of their belonging. If your name is not written there, I will gladly give you chapter and verse from the record on back of your membership card.

Members, D.L.F.

Abel, John A., 1941
Ackerman, W. B., 1938
Adams, Hampton, 1936
Alexander, Wm. H., 1939
Allen, Kring, 1933
Ames, E. S., 1896
Armstrong, C. J., 1907
Atkins, Henry P., 1910
Austin, Robert E., 1940
Aylsworth, R. G., 1940

Nine Insti-tooters of the "A" brand had to be left out of this list, most of them for only one or two omissions. One has been a member nineteen years and missed only one payment of dues. Ask me about it gentlemen—I'll be glad to help you receive the D.L.F. degree—Doctor of Lifetime Fiscality. C. M.

Ridenour of Seattle effervesces after the following fashion—

You are so clever
That I never
Discard your sweet reminder.
I smile awhile,
Then run a mile
To post dues; I'm not a "behinder."

And now, I wish to serve notice to all CI poets (may Providence forgive me for so lax a use of appellations!)—you are undermining the Fiscality Dept. of the Institute when you write about *one* dollar. Can't you contact the muse in that higher and rarefied realm when you contemplate *two* dollars? "Slim" Fisher of Indianapolis is an incomprehensible example of this groundling psychology; you'd think a man of his elevated thought and structure could write about *two* dollars—but see what happens:

I am enclosing a dollar bill,
Which same I'm sending with all good will.
Let it stay your angry passions till
Some further grist comes to my mill.

Certainly an effort to think about a larger sum ought to bring improvement to these inspired lines. Lift up your eyes! Think larger thoughts! And—send \$2.

The December Scroll will contain articles by Clinton Lockhart, Chris Garriott, John F. Bellville, Perry J. Rice, Carl Agee, Willis A. Parker, and others.

Disciples are developing new interest in their own history. This has been stimulated by recent celebrations of centennials, and also by the fact that Disciples are searching their past to find what they have to offer the present and the future. Ed.

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Problems of the Biblical Thinker

By Clinton Lockhart, Texas Christian University

At present we may consider briefly only a few problems of the biblical thinker.

1. The first great problem to some readers of the Bible is to discover that they have any problems. The good Book is read by thousands in a very superficial way. A butterfly sips lightly from the surface of a blossom, while a hummingbird drinks from the very heart of the flower. A poor woman might find it some problem to determine how much eight dozen eggs will bring at seventeen cents a dozen; but if she has no eggs, she has no problem. The same principle applies to readers of the Bible.

Many writers in our religious magazines who of long time have known the shibboleths of their several churches with all their stereotyped phrases and pet passages of Scripture, seem to have very few problems, except to keep the masses of people in old ruts.

The pastor whose services are unchangeably routine, whose semi-annual calls can be discharged in a few days, and whose supply of sermons is sufficient for the usual stay in any one place, has few problems, except to find a more distinguished pastorate with larger salary.

Moreover, many preachers, and even whole denominations, have their theological curve defined for them; and all the moments and movements of church activity prescribed in advance. These have no problems. How much of worry their forefathers have saved them! The little rope, ever drawn by the same operator, in the same little groove on the same little pulley, evokes no problems.

A hundred generations of historic man went by

before men knew of any problems of algebra, analytical geometry, or calculus. Human ears responded to sounds for some thousands of years before men discovered problems of acoustics. So to men now living Christianity has been preached for decades, and they do not seem to find any problems in Christian thinking.

2. Naturally the next great problem for investigative thinkers is a proper preparation for the work. Thought processes, like the growth of a tree, may be natural; but they may become more effective and felicitous under cultivation. Singing may be natural, and yet by training the song loses its defects and gathers graces and charms. So education often directs and strengthens thought and secures accuracy. The school is an asset; but it cannot foresee all the future struggles of its students and prepare for them. What then shall an investigator do in fields for which he has received little training?

Perhaps an example will be suggestive. It is said that G. Wm. Leibnitz and Sir Isaac Newton used to exchange problems in mathematics that neither of them was at that time able to solve, and for which no existing school or college could give them preparation. Most men would have cast such problems aside as unsolvable; but these men searched into them diligently. They used common sense, and worked for months, not directly on the problems themselves, but on those methods and propositions that must be settled before even an approach to the problem could be gained. As a result they discovered whole fields of mathematical truth, and deducted entire volumes of propositions and proofs that are now taught in our colleges. These men were educated to work, not to do a particular work. Notice how far they ran beyond the grooves of their fathers. Fortunately for the world the successors of these men did not reject the results of their work because they were new.

A Local Church, 1831-1941

By Chris Garriott, Cameron, Illinois

On May 4th the Cameron Christian Church celebrated a century and a decade of its existence as an organized church. The Old Record Book* kept in order since the church was founded is a rich resource in tracing the history of this church in North Western Illinois. The Cameron Church is one of the oldest of the Disciples' Churches in the State, and without question one of the oldest Congregations in Illinois with a complete record of organization and proceedings since 1831. Although the church is small and appears rather insignificant in size and contributions, by the criteria of the *Year Book*, we feel that we have an intriguing story to tell to other churches of the Brotherhood. Yes, a thrilling epic of a Church: its organization and proceedings, its purposes and problems, its desires and defeats gleaned from the tattered pages of an ancient book in the archives of Disciplesdom.

We are uncertain concerning the exact year and date in which our community was settled. We know that most of the settlers came from Kentucky and had been Baptists in their native State. Among the names of these early settlers were Whitman, Haley, Davidson, Murphy, Reynolds, Hodgens, Vertrees, Lucas, Jameson, Meadows, and Shelton. Robert H.

*In the early days the book was used for purposes other than records of the affairs of the church. On the first page there are figures relative to farm products, a picture of a bird crossed between an eagle and a crane, and different designs no doubt drawn during a boring board meeting. From the standpoint of human interest the "Receipt for Felon" is outstanding. It reads: "Bathe part affected in ashes and water, take the yolk of an egg, six drops of the spirits of turpentine and a few beet leaves cut fine, a small quantity of hard soap, and one teaspoonful of snuff or fine tobacco, then add one teaspoonful of burnt salt and one of Indian meal and apply to the part affected."

Riggle, for many years Clerk of the local congregation, in an article published in *The Christian Evangelist* in 1904 gives us this interesting insight into the structure of the early community:

"In those days most places were located to the world by their proximity to a river. "Cedar Fork" and "Henderson's River" are now known as ordinary creeks. The little church then organized at the home of one of the members has maintained its existence and integrity to the present time. Its first home was built in a little hamlet called Savanna, but as there was already a post office of that name in the state it was changed to Coldbrook, because of a beautiful spring of water that gushed out of the hillside near the little town. Later on the Chicago, Burlington, and Quincy railroad was built through the country and a station named Cameron was established a mile away, to which the church and all the town were soon removed, since which the church has ever been known as the Cameron Christian Church."

We have the written testimony of a small group of Christians that a congregation was founded on April 30, 1831. It was called: *The Church of Christ on the Cedar Fork of Henderson's River*. There were seventeen charter members and five families represented. Although most of the members had been Baptists in their native State of Kentucky the central premise around which the Congregation was organized coincided with the declarations which had been previously made by the Campbells:

"On the 30th day of April, 1831, this church was constituted upon the belief that the Scriptures of the Old and New Testaments are the only rule of faith and practice and sufficient for the government of the church."

On the second Saturday of June in 1834 the following entry appears in the Record Book:

"The Church appointed brethren Elijah Davidson, Sr., William Whitman, Alexander Reynolds

and John G. Haley a committee to transcribe the Church book leaving out all that the Church now believes to be unnecessarily committed to record."

The "brethren" did not choose to transcribe the laborious work of three years into another book. With wisdom and efficiency (garnished with some desire to escape a momentous job) they did the next best thing. Quill in hand and aided by a bottle of purplish blue ink the Clerk struck out boldly all "unnecessary commitments." It is impossible to read the major part of the second page without the aid of a strong magnifying glass. I spent considerable time slowly making out words and threading them into sentences. Gradually the sentences were weaved into the following paragraph:

"A committee of four were appointed to draft rules of decorum and report next meeting. Agreed that our meetings be held on the second Saturdays and Sundays in each month. On Saturday a draft of rules were read drawn by brethern at former meeting to be observed when convened and received. The rules read as follows: First, the church, when convened, shall appoint a moderator and clerk, to be continued or discontinued at the pleasure of the church. Secondly, it shall be the duty of the moderator to foward the business of the church and keep good order. Thirdly, the moderator, in behalf of the church, shall write visiting members who are in good standing to take seats with us. Fourthly, every motion made and seconded shall be attended to by the church unless withdrawn by the person who made it. Fifthly, only one person shall speak at a time, who shall arise from his seat and shall strictly attend to the subject under consideration and no one shall be permitted to speak more than three times on the same subject without the church's permission. Sixthly, the church, in all cases shall be governed by the majority. Seventhly, the foregoing rules may be altered or amended at any time by a ma-

jority of the church. Eightly, resolved that the moderator at our church meetings at a convenient time shall give opportunity to any individual who may wish to become a member."

In the middle of page three in the Old Record Book the following entry is crossed out with a double portion of black ink:

"The second Saturday in January agreed to celebrate the Lord's death by partaking of the supper whenever the church may think proper so to do."

This was one of the commitments that was certainly unnecessary providing the church desired, as it did, to remain a true Disciple Church. In some way the congregation must have been informed that the Lord's Supper was not to be served upon the discretion of the church; but upon the authority of the exemplary pattern in the New Testament.

N. S. Haynes in his book, *The History of Disciples in Illinois*, has alluded to the attempt of the church to be apostolic:

"In the late thirties Elijah Goodwin, of Indiana, visited the congregation and preached one Lord's Day morning. Then a leading brother, presiding at the table, proceeded to break the loaf into small pieces convenient for each to take one. Whereupon, Mr. Goodwin spoke aloud: 'Don't brother. Let the disciples break the bread.' The effect was like a thunderbolt from a clear sky. Silence brooded for a minute. Then the people saw, and from that time the custom was changed."

In spite of the fact that the church was attempting to follow in an absolute fashion the Scriptures the church and its Leaders accumulated a considerable amount of power and authority in dealing with the membership. There are innumerable instances recorded of individuals who were excluded, excommunicated or expelled from the fellowship of the church. There are also several references to individuals and groups who were restored into the fel-

lowship after they had repented of their sins and had made promises before the church and its leaders to live up to the full responsibilities of the Christian life. This trend continued beyond the days of the Civil War and the original Record Book abounds with such statements as the following:

“On the Second Lord’s Day in March the church took up the case of brother, who had been accused of drinking to excess and absenting himself from the Lord’s house. He was excluded from membership.

Individuals were excluded from membership in the church on various charges. One of the most interesting is heresy. One is quite at loss to know the definite charge used against a heretic in the Disciples Church, with its anti-creedal stand. Members were asked to leave the fellowship of the church when they refused to heed the elder’s warning concerning absence from either business meetings or Worship services.

This small body of christians through experimentation became well aware of the difficulty of maintaining an organization without a guide or chart of rules. It was only occasionally that a minister visited them* During his visits he was kept busy with marriages and other ministrations. As a matter of fact ministers came into the community so infrequently that on December 11, 1834, after the insistence of numerous parties who had patiently waited for several months, “the church appointed Alexander Reynolds to solemnize the rite of matrimony.” This action had a wholesome effect upon the couples of the community and within the succeeding month, “The church deemed it necessary to authorize Joseph and Isaac Murphy, Elijah Davidson, and William Whitman to solemnize the rite of matrimony.”

*N. S. Haynes makes reference to Alexander Campbell’s visit in Cameron. Numerous of our older members tell with glowing enthusiasm of their parents’ accounts of his visit and the clarity and power of his preaching.

From the beginning the church received new members in two ways: (1) By letter. It is unclear in the records the nature of these letters. Presumably they were granted by other Disciple churches. However there is room for question at this point. There is some possibility that new members were received from other churches if they had in their possession a letter of transfer. There is no mention of the immersion of individuals possessing letters, nor is there reference to the Denomination granting the letter. (2) By confession of faith in Christ and submission to the waters of baptism (a word used only occasionally). I should use immersion. There are several allusions to the immersion of new members in the Henderson River. These immersions took place in January as well as in July.

This small church isolated from the growing edge of the Disciple Movement had to face many questions relating to its own destiny and purpose. N. S. Maynes tells of an interesting incident that occurred within this church regarding the reception of a new member:

"On one Sunday morning the congregation met for worship, but the preacher failed to come, so a social meeting was held. During the singing of the closing hymn, a stranger, who was passing through to another State, went forward to accept Jesus as his Saviour. The leaders were puzzled; so they sent the stranger back to his seat in the chapel, extended the customary invitation and announced the invitation hymn. Then the earnest traveler was received according to their custom and went on his way rejoicing."

We have no evidence of racial discrimination in the history of the Cameron Church. In 1834 the church received into full membership by immersion Brother Richard, a colored man. In 1838 the church received by commendation Sister Susan Richardson. In the years prior to the Civil War several other colored persons were received into the membership of

the church.

During the first six years the church convened in the homes of different members. They rapidly outnumbered the average house in the community and the far-sighted brethren began to see the necessity of a Meeting-House. In 1837 a committee was appointed to draw up the plans for a house of worship. The committee worked out an ingenious financing plan. "If the house is to be frame one-third of the subscriptions should be paid to the committee when the frame is raised, one third when the house is enclosed, and the other third when it is finished. However if it is built of brick one-half shall be paid after the wall is up and the other half after the house is finished." The building was completed in 1837 and was dedicated to the service of men and the glory of God. It is a thrilling experience to stand on the ground where this old church was raised more than a century ago.

The New Fatalism in Europe

By W. Barnett Blakemore, Jr.

During the last week I have renewed acquaintanceship with a European whom I came to know well during a journey abroad three years ago. He has arrived in America within the month, thus concluding a two year effort by himself and by friends on this side of the Atlantic to bring him to this country. He had travelled widely before the war and had lived for several years in America. Of all my European friends, I respect most his judgments, and hence have anxiously awaited his arrival in order to obtain the most reliable first-hand recounting which I could hope to have of the present scene.

His latest European home has been France, and in recent weeks he has been in both its zones. As for living conditions there he confirms all that I had heard of their terror, and adds more. His own physi-

cal condition is evidence, for while not terribly thin, his nervous condition and tone reveal undernourishment. Yet he says, "I ate far better than most, for I knew some smart things to do about it." In ten days in America he has made almost phenomenal strides back to normal health simply because he is no longer forced to starve.

There is not much value in reporting what he has to say of present conditions in France, nor about the fall of the nation, nor the possible turn of military events in the future. But it may be very worth while to pass on to readers of THE SCROLL what he has to say, and what he reflects, about the frame of mind, the mentality of Europe, which has already been crystallized. For in attempting to assess what the post-war mind will be, and what paths of reconstruction are going to be possible, that present mentality is a determining factor. It is also an explanation of why Germany can expect a high degree of co-operation from all of the conquered peoples.

Briefly stated, that mentality is a belief, a deeply fatalistic conviction, that never again can Europe be restored to an order in which human living will be desirable. As William James predicted might happen, democracy and liberalism have been ground between the upper and nether millstones of the Tories and the mob, of fascist and communist cruelty. The two forms of government which seem a possibility for Europe hold nothing for human life. The one form which might redignify existence is no longer a possibility. It is this latter aspect of the newly entrenched fatalism which is not adequately estimated by most Americans. It is a profound belief that never again on the European continent can human life attain the dignity for which it yearns.

The individual European sees only one escape from his dilemma: America. But the hope which is America does not lie in any conceivable possibility of transplanting American ways of life and government into the European scene. We have heard much

talk recently about the possibility of doing that, and even of techniques for its accomplishment, after the war. But the European has already thought of that possibility and feels that it would be a fruitless attempt. For the European, America remains a hope because he may some day be able to get here himself. If he cannot, he remains convinced that he is condemned to the terrors and brutality which are now the only possibility for the future Europe. He is caught in an irreparable chaos against which it is foolish to battle. One had just better accept what comes. This is a fatalism which is not dependent upon possible outcomes of the war. A British victory would not eradicate the causes which mean that Europe is doomed to unhappiness in the future.

This deep-seated conviction that it is futile to attempt a constructive re-ordering of Europe is a new factor in the continental scene. During the last war, all the peoples looked forward to the day when the fighting would be over and a new world could be built. When Wilson's fourteen points seemed to guarantee that new life, the nations laid down their arms. The present situation is radically different. It is not that the Roosevelt-Churchill Eight Points fail to meet what the European believes would be an adequate basis for a new ordering of Europe. The European does not believe that any such new ordering is possible, and therefore the attempt to lay an ideological basis is utterly futile. The only thing to do, if possible, is to escape from Europe. If that cannot be, it is better to cooperate with those in present control.

The depth of this fatalism is not always sensed by Americans. The seed of it was planted in the last war, when the suspicion was born that Europe was caught in the first stages of disintegration. The brief glimpse of hope that came in the twenties was not adequate to prevent the rapid flourishing of that seed in the terrible thirties. Along with that growing fatalism went its correlate—the betrayal of na-

tion and of neighbor that became an increasing phenomenon of recent Europe. We have long known that the resultant of fatalism in Germany has been a wave of personal aggrandizement by the process of informing against one's neighbors to the Nazis and their police. What I had not realized until I held these conversations with my friend is that France too was riddled by a similar type of betrayal inspired by fatalism. We have known that the leaders of France had often "sold out." What is only now becoming clear is that individual French citizens of every rank had, by the thousands and thousands, also sold out. There was betrayal on every street corner of France, just as there was on every street corner and almost at every hearth-side in Germany. It was not a mass movement, but a wide-spread breakdown of national, civic and even family loyalties which characterized these two leading nations of the continent.

The discovery of the extent of this betrayal of neighbor, as well as of nation, serves only to augment the European's fatalism regarding his homeland. The result is that the ordinary European is *completely fed-up* with Europe. His one desire is to shake the dust of that diseased continent from his feet, and the memories of it from his mind. The glamor and romance with which the American clothes Europe and its history is forever lost for the modern European. Revulsion and disgust are all that he has left for the situation in which he feels himself caught, and he can see no basis upon which Europe might be rebuilt. Europe, for the European, has become something from which to flee.

The implications of this mentality are that the recovery of confidence in Europe, the reappearance of a hope that a new and fruitful civilization can be erected, will wait upon the re-establishment of confidence and faith in one's neighbor. It is useless to speak of national recovery, or even of a rebirth of civic pride, until something which underlies them

both can be recovered. That recovery will entail the rediscovery of the meaning of brotherhood and the dedication of one's self to it on the level of the smallest and most intimate human units. It requires the recovery of family respect and loyalty, the rediscovery of the meaning of the idea of neighbor in its pristine sense, that is, in the notion of one's physical neighbor being also one's spiritual brother. A satisfactory order for the whole of Europe cannot come without the re-establishment of confidence and trust within every apartment building and along every street. In the practices of present Europe, with its party stooges and informers in every building and block, lies an aggregation of the present disintegration of hope in Europe's possibilities. Until the European can once again come to a confidence that he and his neighbors are brothers, there seems to be little hope for the rebirth on that continent of the dream of an order of justice and peace on the larger scale. The basic recovery that is needed is definitely religious in its quality. It is the rediscovery of the meaning of community, of the actuality of dignity in one's fellow man, and the dedication of millions of people to a confidence that within him man has the possibilities of rising above his present level to the goods which he desires. Europe will not once again be a happy continent until she rediscovers the religious dignity of man.

One of the professors of an eastern woman's college tells the story of a freshman who was asked to write a theme on her first impressions of college. She said she had had a very happy time since coming to college, was greatly impressed with how nice everyone had been and ended with the sentence, "And I love all the faculty." The professor handed back the theme pointing to the word "weak" written across the last sentence. Undismayed she replied, "Yes, I know they are weak, but I love them just the same."—E. S. May.

An Epistle To Emporia

By Willis A. Parker, Asheville, N. C.

Dear friends: Congratulations upon your long and happy association as pastor and congregation. My warmest greetings to the few who remain among you of all the company I served from 1900 to 1909. I send these paragraphs with regret that I am unable to come and speak them in person. May the entire anniversary week, with its variety of program, prove interesting and result in awakening yet more loyalty toward the many aims, social and spiritual of the Church.

A church is a peculiar institution. Though made up of people, just as a crowd is, even though it might include precisely the same persons, it is not a mere crowd. For a crowd is held together by a passing interest, a circus, a picnic, or a fire; and when the occasion ends, the crowd dissolves.

A family is different. It begins in a union of parents, continues in children who in turn become parents, and the passing of time sees the circle widen, and the ties lengthen in proportion. A family is something more than its members. It has a name, a homestead, stands for a type of honor, a tradition, a way of life. Its influence merges with that of other families to form something that outlives them all.

It is this third kind of organization that the church illustrates. Communities, Colleges, the State, and Churches live for centuries perhaps as long as the civilization they unite to create. Emporia, or the Emporia State College, or the First Church of Emporia, may illustrate it.

It is common to dissociate the Church from the community, and its institutions, such as its government, schools, hospitals, and the like and say of the former that it is unique because divine in origin, and guidance. But there is for the family, and the state, the same divine sanction, each for its purpose. I ask you to consider how these and all the per-

sistent group functions in society serve a common end, and believe in so doing we shall find added reasons for loving and cherishing the church; perhaps also we may find incentive to serve better the cause of civilization itself of which, because of the perils which threaten it, we are impelled to think gravely in our time.

By civilization we mean preserved experience, and the improvement of life by means of it. The family, and the simplest and earliest associations of tribal life prefer and perpetuate chosen ways, which become in time symbols of loyalty. Civilization, which embraces many families and tribes, modifies and merges them into one that tends to preserve the better, and leave the rest behind. It is not so simple as that, but it aims to be. Men have different degrees of power to distinguish the better and to let the rest go. In the degrees of capacity to do so, is the first wide difference between superior and inferior men and women. And apparently the capacity itself, sets mankind apart from animals, who so far, have not been found able to create experience and learn from it to modify their behavior, in a natural state.

A recent writer expresses it thus: "Man accumulates his past." That is, he lives, not merely through time, but carries its meanings along with him, thinks upon them, and improves his grasp and control of circumstances. Best of all, he communicates his understanding, writes his experiences, and so insures their perpetuation.

Now this capacity to create an advancing civilization, let me repeat, seems to be peculiar to the human species. Although many animals exhibit strong social traits, and spend a large part of their lives in swarms, or hives, or herds and droves; although their family loyalties are often as marked as those of human beings, they do not accumulate, improve and transmit improved ways of living, except in very limited ways. No ant, nor bee, nor bird, nor beaver, nor elephant, in a natural state, appears

to become able, by virtue of superiority, to modify his species. Old ways of doing are preserved in the germ-plasm; millions inherit it and die unchanged, for every one that alters his own behavior in any appreciable way.

New and better ways are not easy, even for mankind. But when seen and understood, such better ways slowly catch on, are copied, improved, and preserved. "Old things are altered, giving place to new." "The thoughts of men are widened with the circle of the suns." Much of the old is preserved, and being combined with the new, both are modified.

A simple illustration is the human dwelling house. So familiar is it that we think it natural to mankind. Two thousand years ago, the custom was already old. Said Jesus, "foxes have dens, birds of the air have nests;" the implied contrast we all remember. But it was not always a contrast. In fact the oldest human habitations were dens; and some of them contain evidences of a degree of both skill and imagination. In warmer climes, mankind nested in trees, like birds. They still do.

Now the evidence of stone-age dwellings inhabited by men who were scarcely above the brutes with whom they sometimes shared, or fought for possession, is significant for culture and religion. It is proof of man's long history, lowly origin, slow development. But it is also proof of his capacity to rise from such crude levels of experience and advance to a better state of things. And this he accomplished, by bringing his past along with him, and improving upon it.

The very houses we dwell in, contain the evidence. Thoreau, building for himself a cabin in the New England woods, remarked that his cellar was like the hole of a trap-door spider, and his dwelling a mere cover to conceal it. The den of man's underground existence has in fact become his cellar. The tree, that served him as a summer sleeping place,

became the pattern of his roof. Even its tree shape persists. Whoever has pondered the structure of a wigwam, a hogan, a wickieup, cannot fail to perceive their resemblance to an inverted tree. Here is the roof of rafters, a rude cone or pyramid, on its way to become the sloping shelter, or the trussed and mighty dome. But it is the house itself, that which stands above the cave but beneath the tree, that is man's civilized achievement. Nature provided the den, and grew the tree. Between them, the stories of man's advancing achievement in culture and comfort are preserved. The cave man dwelt in the half darkness of his den, amid the odors of decaying food, his own filth, with or without the safety of a stone to close the opening against his enemies, and dying, was buried by falling stones where he lay. Civilized man has divided his house like his life, into compartments. He has discerned the difference between means and ends. His home is not his own invention, but a transcript of his long racial journey, upward and onward,

“from the low dank thickets of the flesh
Where man meets beast and makes his lair with
him.”

It would be splendid if we could say the line of man's progress has been straight, and his advance constant. But again, let us look at the houses men dwell in. Houses serve three ends; safety, comfort, and taste. We might say the ends came in this order, and do now. A hunter is satisfied with a den, a father thinks of the comfort of his family, a refined citizen refines his home as an expression of the total life he enjoys and approves. But when we look at houses, we see men and women, inside out. Safety but not comfort; or safety and comfort, but how seldom beauty. This, because it takes a civilization to create beauty, and we absorb it slowly.

This letter will disappoint those persons I mentioned at the beginning who think of the church as

altogether different from any and all other agencies of society, divine in origin, transcendent in aim, predestined to success. To this I repeat that the Bible, which is authority for this conception of the church, refers to the family and the state as equally derived from the same divine source. If the reference in the Gospel of Matthew is in your mind, "the gates of hell shall not prevail against it" let me remind you that a study of church history may modify your opinion. The triumph of the church or even of Christianity over other religions is an assumption we are not justified in taking for granted. Originally, Christianity had approximately equal acceptance in the three continents that merge at or near Palestine, Asia, Africa, and Europe. But the civilizations of Asia and Africa were not for long hospitable to the main conceptions of Christianity, and in consequence it expanded principally in the European direction. In time a religion, kindred in origin but different in nature, arose in Asia and Africa, which for a thousand years disputed with Christianity even for the control of Europe.

The triumph of Hitler's cause in the present struggle will probably reduce Christianity in Europe to the position of a minority religion, and its apostles may again become mendicants as they were at the beginning. The triumph of Christianity is not, as I understand it, any more inevitable than is man's choice of the best. It depends upon that. And that depends upon both human intelligence and upon its having a chance to choose. Human intelligence so far, is by no means unanimous for Christianity. And we are facing the possibility of a kind of world wherein choice is likely to be ruled out. These facts seem to me to add up to the most serious threat that optimist civilization has ever faced. If I am right in this, we should stop believing what is pleasant only, and believe what is probable, or the best that is possible. What ought to be will be, if we unite to

make it happen, and there are enough of us, and we strive long enough, hard enough and wisely enough. That is a large order; but so striving we can count upon the help of God.

The other fault I might find with this paper, if listening to it, would be its apparent lack of appreciation and praise for the Church. So in conclusion let me repeat myself by explaining a little more my meaning in calling the church an institution unlike any other. By this I mean it is the only institution that confines itself to certain values indispensable to man. It deals in righteousness exclusively. It does not stoop nor seek to compromise. And while the home, the school, the community, the state emphasize righteousness also, the church emphasizes nothing else, as its proper province. When it does, it forgets its business.

Now to accomplish that, it opposes no other agency for good, but embraces and gives its blessing to them all. It is the one group that is not privative in its effects. To belong to a family is to be bound, in degree, to seek that family's fortunes before others. To live in Emporia is to be loyal to Emporia before Topeka or Wichita or Kansas City. To be American is to the same extent not to be Russian, or Chinese or Mexican. But to be Christian is to be human, universal in appreciation of things humane, and participant in the total tradition of human advancement. It is to be a comrade of every man and woman of the uplifted heart, who aspires bravely and unashamed for a cleaner and kindlier world. It is more than to be a compliant well-wisher, a mere follower travelling roadways that the labors of others have builded. It is to be the militant partner of every other who seeks to defeat evil and ignorance and selfishness, wherever entrenched; and to clear away the rubbish of the strife that by the labors of just men and women of today and tomorrow there may arise thereupon the foundations and walls of the true City of God.

Meaning of Christianity to Me

By Perry J. Rice, South Gate, California

I became a Christian when I was about fourteen years of age. A "meeting" was being held in the Church of Christ in Medina, Ohio of which my parents were then members. J. H. Garvin was its pastor and his older brother, T. D. Garvin, a man of impressive personality and an able preacher was assisting him in the meeting. After talking it over with our parents, my sister, who was a little older than myself, and I "went forward" one evening and made the "good confession." Our decision to do so was not prompted by anyone. No one urged us to do it and no pressure was brought to bear upon us to cause us to act. The decision to act and the act itself were wholly voluntary. As I recall the event there was very little emotion connected with it save that which was induced by the surroundings. I remember that Mrs. Samuel Adams, a very estimable woman, the mother of W. E. Adams, who became a Christian in the same meeting and who later went to Hiram College and became a minister, made some impromptu remarks before the benediction was pronounced expressing her joy over the fact that my sister and myself had decided to begin the Christian life so young, and that after the benediction many good people including our relatives who were members of the church gathered about us to congratulate us on the step we had taken. For the moment, therefore we were the center of an interested and friendly group and naturally we felt some emotion.

As above stated my parents were members of the church, and my grandfather, Dougal McDougall, who was still living had given many years of devoted service to the church as a layman. I had been in Sunday School from early childhood under consecrated teachers, one of whom was a Methodist and another a Congregationalist. I do not recall, however, that I had ever had any very definite in-

struction regarding the Christian way of life, but my home training and my attendance at Sunday School and church had doubtless conditioned my mind in that direction and I felt that to become a Christian was the natural and normal course. I had a dim consciousness that becoming a Christian involved a superior kind of moral living and that in making a public avowal of my intention to try to live a Christian life I was committed to avoid actions that were regarded as evil and to try to live up to standards of conduct that were approved by the church. I also had the conviction that if I should die I would be permitted to enjoy a future life in heaven. As I now think of it these simple convictions have been valuable safeguards for me all my life. I have desired to be true to my profession. Shortly after making the confession, in accordance with the convictions of my parents and my own conviction, and the universal practice of the Churches of Christ at the time, I was immersed and enrolled as a member of the church.

This whole procedure does not seem to me now to have greatly altered my manner of life at the time. For some years previous it had been my practice to kneel at my bed side in prayer before retiring and I have continued that practice to this day. I am conscious that this evening prayer has often been formal yet it has meant much to me and I would not think of omitting it from my daily practice. It has been the moment in the course of the day when I could think reverently of God and his goodness to me; when I could review thoughtfully and humbly the way I had thought and acted during the day, feel gratitude for blessings I had received and penitence for unworthy actions or words, and remember thoughtfully those whom I knew loved me and whom I loved; when I could unburden my heart concerning the church and the interests I was trying to serve. This practice has been a very real help to me all my life. I have not thought of prayer as

asking God for special favors or as begging him for particular benefactions to me, and I do not recall any instances when miracles or near miracles have been wrought in my behalf. Prayer has meant to me communion, resignation, reflection, relaxation and renewal.

The Bible has been a continual source of information and inspiration to me. I have read it for the history it records, for the brief biographies of men of vision and action it presents, for its splendid examples of clear and impassioned speech, for its sublime poetry, and most of all for its insights and its moral and spiritual teachings. As a preacher I have uniformly based my sermons on incidents it records, the lives of men and women whose heroic and self sacrificing deeds it has preserved for us and on its unparalleled teachings on the problems of life. In my earlier ministry I dwelt much on the life and work of Paul but for a much longer period I have found the basis for my preaching in the records we have in the New Testament of the life and teachings of Christ. I have accepted without much question what has been generally believed with reference to the inspiration of the Scriptures, but their value for me has not been greatly enhanced by that doctrine. I have been satisfied to believe that they represent the work of men of wisdom, consecration and insight, men who lived in intimate relationship with God and were thus able to interpret His will and transmit it to others. I have been greatly aided in recent decades in my understanding and appreciation of the Bible by what I have been able to grasp of the results of modern scholarship, and have come gradually to regard both the Old and New Testaments as records of what occurred in the lives of men and nations as they struggled with the problems that they met along life's way and sought to know the will of God both for themselves and those who should come after them. Thus it has become for me a living book with a vital message for

men and women living under greatly varying circumstances. It has something to say to everyone in every condition, to nations and groups as well as to individuals. As the years have passed it has become increasingly a treasure house of precious jewels, of truth and beauty, of precept and example, of admonitions and promptings, of warnings and promises.

Christ has been my example, my teacher, my inspiration and my savior. I have not troubled much about the doctrines by which sincere men have sought to interpret him. Many of them have seemed to me to obscure him rather than make clear his real nature and ministry. Perhaps my mind has not been able to comprehend these doctrines but they have not seemed to me as important as the life he lived, the service he rendered, the teachings he gave us and the unyielding devotion he showed to the cause of human salvation. These features of his life, rather than any circumstances of his birth or the reported appearances after his death and burial entitle him to be called "The Son of God." And I have felt that these would continue to win ever larger numbers of men and women and make them eager to help to realize his ideal of a social order patterned after the family with love as its controlling motive. I have often wished that we possessed more complete records of what he did and said while he was in the world but I believe that what we have, especially since so much has been done in recent years to throw light upon the conditions under which he lived and the people with whom he worked, is sufficient to give us glorious glimpses of his real nature and understanding of what he desired to achieve for humanity. I have therefore been willing to try to mold my life after his pattern.

It has been difficult for me to understand mysticism or to share the experiences of mystics. I do not doubt their sincerity but when I hear them or read their writings I cannot avoid the suspicion that

their experiences are often more subjective than they know or are willing to admit. I have often been humbled by my own inability to sense the immediate presence of God to hear His voice speaking directly to me. Perhaps I have not employed the proper techniques, but whatever the cause of my failure my efforts to share mystical experiences have not been notably successful. The God I know reveals Himself in manifold ways. I seem to see Him in nature as He discloses Himself in both her quieter and her more majestic moods. I have often thought I could hear His voice in the quiet whispers of a calm summer day, in the murmuring of a running brook, and in the gentle breezes that rustle the leaves of the flowers and the trees. I have seemed to see Him also in the dark clouds that are lighted up by lightening flashes in a storm, in towering mountains and deep canyons and in swelling tides. He appears also in the movements of men and nations since the dawn of history, and more vividly than any where else in the life of Jesus of Nazareth. In these languages He has often spoken to me and I have been filled with emotion and stimulated to action as I have looked and listened and reflected upon these revelations of His power and goodness. I have a conviction that God's presence pervades the universe and that He comes into our lives and influences us in ways that, at the time we do not discern. I cannot recall any event in my life when I was conscious that He was speaking directly and personally to me. I did not receive a direct call to the ministry, but was persuaded to undertake that high calling by rational and emotional considerations which I have always regarded as imperative. I found it impossible to resist and gladly accepted some rather definite hardships to get the beginnings of an adequate preparation.

The church as I think of it is the agency or instrument that arose naturally in the wake of Christ's earthly ministry to implement and transmit his gospel. I am conscious of the fact that its course

from the beginning has been largely shaped by people of passions and prejudices common to humanity. I am aware of its shortcomings and greivous mistakes, but I believe it has been an instrument of inestimable value to the world, and that it now holds in its keeping the principles and ideals which must ultimately prevail if we are ever to have a just and peaceful social order. I believe it is the salt of the earth and the light of the world. I wish it might do more than it is now doing to make the principles and ideals of Jesus effective in individual lives, in homes, in business and industry, and in politics and international life but I do not despair or grow pessimistic. I believe it will continue to be a dynamic factor in determining the affairs of men and nations.

It is not given to humans to look far into the future and I have never been able to entertain specific convictions regarding what awaits us after we pass out of this world. There are many statements in the gospel records that provide us ample basis for hope of a future life of unending bliss but even without these specific assurances my faith in the goodness of God and His great love for us enables me to face the future with confidence.

I am allowing this brief recital of my personal experiences and faith to be published not because I think it is unique but because I am convinced that it is not unique. As I have mingled with all sorts of people in many walks of life I have come to the belief that a great many of them secretly hold similar views. They are troubled about many things that are beyond their understanding and yet that are held as essential to religion. Perhaps they are more important than I have found them to be to me, but through a fairly long life I have found practical help in the kind of Christianity I have here described. It has, to some extent at least determined my attitudes as a son, a husband and father, a member of the several communities in which I have labored and as a minister of the gospel. It has been to me a

way of life at once regulatory, inspiring, enriching and rewarding, and if I had my life to live over I should certainly avail myself of the advantages it affords.

Objections To Our Ideology

J. O. Pyle, Chicago

My dear Editor:—Regarding “A Religious Ideology for Today”, we can take for granted its positive good. What follows here is a resume of the reckless rambling reflections of a retired reformer as he reads and re-reads the ideology.

Somewhat as the people of the earth have gradually turned away from Baal and Ammon and Osiris and Zeus and Jupiter, to God as inclusive of “All the gods that be”, and think of Him as “A Spirit who must be worshipped in spirit and in truth”; so are these same people gradually turning to the “Christian way of life” as inclusive of “Jesus’ way of life” and all “Ways of men of good-will”.

I doubt that there is any “Best example of a religious man.” There may be an advantage in arbitrarily designating one as such; somewhat as the mathematician arbitrarily designates a position for “zero” in any scale of functioning signed number-symbols. Jesus certainly is short on a great many counts, from the standpoint of any “Exemplary man” in any age since 2000 B.C. He had no children, no wife, “No where to lay his head.” He forsook the carpenter’s trade which he had learned as an apprentice to his stepfather and became the leader of a band of tramps. Now and then when the band was near a lake or inland sea, the two or three expert fishermen in the band would make a haul of fish and all were refreshed by a fish fry. Otherwise, the band was dependent wholly upon the charity of those with whom it met.

If “Love is the fulfilling of the Law and the Prophets” why have so many law-givers and

prophets associated it with Sin and Taboo? What kind of love? The author of "Lost Horizons" lists at least twenty kinds, and declares he believes in all of them. The author of "The Mansions of Philosophy" derives all loves from the biological love of male and female for each other when a pair mates. This love the Muses say is blind, and symbolize it by a naked cupid. Other loves appear to differ from this primitive love, and among themselves, by having evolved some power of sight. Loving one's self appears to be a biological fiction, and a poor measure of love for one's neighbor. If one loves his neighbor as he loves a member of his own family, that love has significance.

In line with the above statements, I would say that while I know Bacon and Locke, much more significant in my way of thinking are the names of William Harvey (1578-1657), Carolus Linnaeus (1707-1778), Georges Cuvier (1760-1832); and Charles Darwin, Henry Huxley, and Herbert Spencer, voices from "the congregation," loud in the last half of the 19th century.

By the phrase: "The developing life of man," the biologist means the history of individual man from embryo to maturity. He explains this history by a study of "The Origin of Species," inclusive of man and his kindred species; this kinship going all the way back to fishes, reptiles, and birds. Clergymen in the latter half of the 19th century, adopted "Development" as a defense word against "Evolution." In 1898, when I was teaching biology in Ewing College, the president informed me that he believed in "Development" but not in "Evolution." Forty years later, my daughter-in-law borrows the same armor from her pastor in Lexington. Probably "The developing life of men" is all that is subject to influence by teachers and preachers. Farmers and laboratory research scientists find there are other possibilities but they make use of domestic animals, guinea pigs, and white mice.

As meanings for Good and Evil I like "What satisfies and what defeats." But do "Regret and Repentance" belong to this same thesis? And does the goodness of "Religiousness" depend entirely upon the "Character of the ends sought?" If "Man is religious by nature," whence come Non-religious men like Dives, Herod, the Prodigal Son, and the Pharisees? I doubt that any absolute demarcation exists between the good and the evil, or between the means and the end.

Maybe "Prayer is conversation with God," but surely it is a one-sided conversation. Man does all the talking; he expects action of God. If "God is life as we love it," and none else is God; who then rules life as we dislike and abhor it? Is this domain entirely of the Devil? Are God and the devil enemies, or politicians? Are we and God fellow conspirators against the devil? Is God good, or beautiful, or wise, or ideal, or just, or merciful, or beneficent except in the hearts and minds of men? I do not know. Jesus said to his followers: "Greater things than I have done you will do"; and they have.

In seeking "To hold aloft the most inclusive moral and religious values," why perpetuate, even "symbolically," the eating of human flesh and the drinking of human blood?

Ananias and Sapphira, his wife, when accused of lying to the Holy Ghost, and of tempting the Spirit of the Lord, fell down dead; but Peter, their accuser, survived them, although he had been a traitor at the trial of Jesus. Mostly, in the history of men, "God has made his sun to rise on the evil and on the good, and has let his rain fall on the unjust and on the just."

Until very recent times (some authorities say man has been here one and a half million years) religious dogma has had two co-operating sources,—fear on the part of the multitude, and the sense and desire of power over the multitude on the part of politicians and priests. Since the appearance of men

with the experimental attitude toward laws, and an urge for intellectual honesty, some men are planting a new kind of "mustard seed." Its cultivation will require new methods, and stout hearted men. Men of faith and knowledge, but not afraid to say I don't know, where they do not know. There is great hope of better life on earth, and it will make no less probable a "Kingdom of Heaven."

Ministerial Activities

By John Francis Bellville, Elmira, N. Y.

My dear Editor: Your communication of October 15th, 1940, has struck fire, and not slow fire either. The reporting with reference to ministerial activities that build a church is simply belated—that is all. You list five items as follows: sociability, finance, preaching, public activities, proper worship.

I can best begin by defining the minister's place as belonging to the background of his work rather than in the foreground. Many are the times when he best succeeds when he is neither seen nor heard. And undoubtedly many would succeed better if seen and heard less often.

My position, therefore, is this. That to plan and direct (with the self subdued and held in the background—and the approved chancel arrangement assists in this) services of worship wherein the congregation senses and draws near to the Divine Presence is the highest act the minister can perform and his finest service for God and to men. Music, liturgy and architecture are means to be used to gain the end.

Obviously, extreme care must be exercised to permit the music, liturgy and architecture to accomplish the accepted purpose. No thing must be permitted and no person should presume to stand before or instead of the Lord,

But what about preaching? There should be place for the prophet, and there is. But his place is stated in the lines sent by a hearer of the late Professor Elimslie's first sermon to the preacher's mother who could not be present.

"He held the lamp of truth that day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair, "The World's Great Light,"
That gazing up—the lamp between—
The hand that held it scarce was seen!"

—*The Bible Today.*

Preaching that draws only to the preacher fails utterly. But preaching that draws to the Almighty and yields truth is greatly to be desired. The test is whether hearers hold on when the preacher is gone. I am afraid of big preachers.

Sociability must be used discreetly. If it wins to the preacher it is to be avoided. But if it is a tool whereby persons are won to the Church it is valid. And so with public activities. And here too one is wise to avoid merely "turning grind stones."

There must be finance for the Church is an economic order and partakes therefor. But finance best succeeds when it is made to function in the act of worship.

I think I have betrayed my strong inclination to stress worship as the central fact of the minister's work with all else related thereto and contributing effectively to it. When worship is effective the minister has succeeded even though his person and voice are part of the background that makes an effective foreground wherein worshipers sense the presence of God.

A Visit to Hiram College

By E. S. Ames

When the invitation came from President Fall to go to Hiram for the week of November 24, it was gladly accepted. The whole place is hospitality itself. So many of the faculty have studied at the University of Chicago and attended the University Church that it was a happy reunion every day. There were various dinners, teas, and speaking occasions like the College Chapel, and the Church service on Sunday in the only church of the community. Fred Helfer is pastor. The faculty is made up of remarkably well trained men and the students receive excellent instruction under the unique plan of taking one subject at a time and pursuing it intensively nine weeks. Religious courses are integral parts of the curriculum and are given by Robert F. Davidson who is highly qualified by his training in philosophy and religious education. Several of the graduates each year go to Yale and Chicago for preparation for the ministry. One of the most interesting and significant events during the week was a conference of Disciple leaders in Ohio with members of the faculty. Hiram was founded by the Disciples in 1850. Garfield was a student there and "worked his way" by all kinds of chores. Many leading Disciple leaders of the present day are among the alumni, including Fortune, Raphael Miller, Ewers, and Rice. Some years ago Hiram withdrew from the Disciples Board of Higher Education hoping to receive funds and students from a wider constituency than might be the case if the public thought of the school as a denominationally controlled institution. Now it is becoming clear that there is really no denominational control of any Disciple College and that the Board of Higher Education is simply an advisory and cooperating agency. President Fall is now a member of this Board and full membership for the College awaits only the payment of the small annual

membership fee which all such institutions pay. The historical ties and the bonds of fellowship and sentiment make Hiram a Disciple College no matter what the external relations may be, and its genuine religious spirit, so free and so intelligent, makes it a congenial place for students of all faiths.

Ohio is a stronghold of the Disciples. It has over 500 churches with more than a hundred and forty thousand members. They say there are 600 students from Disciples homes in Kent University, located near Hiram, and that there are 800 or more students from Disciples homes in the Ohio State University at Columbus. Perhaps it is the fact that state schools charge only nominal fees as compared with privately endowed colleges that accounts for church people sending children to the state schools, but there is something very appealing and winsome about the intimate and well motivated life of the colleges founded and nourished in a living faith.

Of course Hiram is only an hour from Cleveland (if you ride with Fred Helfer) and in Cleveland you easily find the Euclid Avenue Church and J. H. Goldner. He is now in the forty-second year of his remarkable pastorate in that great church. He seems to know everyone in the great city and they give evidence of holding him in the highest regard. He graduated from the Divinity School of the University of Chicago when the Disciples Divinity House was still mostly an Idea, and while in this school he preached for the church at Gurnee. This year, Robert Thomas who has just come to the University from Drury College, Missouri, is preaching for that church. It was a rewarding experience to ride with Dr. Goldner far out east of Cleveland and to hear his reminiscences of people and places of whom we were reminded. It was disappointing to find Abner G. Webb had gone off into the Southwest, but we found him later visiting his son and little grandson in Chicago. He also knows all the Hiram traditions and has all the old-time loyalties.

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Authority in the Early Church

By W. E. Garrison

(In this paper attention is directed especially to the attitudes of Jesus toward authority as reflected in the Gospels, the presence or absence of evidence that he committed to the Apostles or others any authority to rule the church or make final pronouncement upon the truth of doctrines, and the nature of the authority (if any) that was exercised by the Apostles or others during the earliest years of the church. In further development of the theme, more detailed consideration should be given to the position of the Apostle Paul, as exhibited in Acts and the Pauline Epistles, and the extent to which his leadership passed over into a type of authority which, with or without his consent, may have been transmitted to the next generation of leaders.—W.E.G.)

"Authority" is a term of many meanings, like "nature" and "church" itself. It is perhaps neither possible nor important that we should agree upon a definition of the term which will hold good under all conditions and at all times. But it should be possible to know what meaning we are attaching to it in any given connection, and to avoid arguing from the validity of something that we call authority in one situation (e.g., in the church at Jerusalem six months after the Resurrection) to the validity of something quite different which we call authority in another situation (e.g., in the church at Rome in the fourth century). It may be observed, also, that the most elementary application of the principle of semantics will suggest that the word "church" has quite different referents in those two situations.

It would be scarcely worth while to discuss with the readers of this magazine such questions as whether there was a Church in the earliest days of Christianity and whether the Christians of that

day recognized some guidance, or direction, or control, which may properly be called authority. An affirmative answer to those questions may be safely assumed. Rather we have to ask: What was the thing, then actually existing, which the term "Church" stands for? What was the nature and extent of that guidance or control which was exercised upon Christians in their individual and collective lives? And was this "authority" conceived as resident in (or exercised through) the Apostles, or the Church as a whole, or the designated leaders of the Church, or the New Testament?

We may clear the ground a little by saying at once that for the earliest Church—or even for the "early Church" within looser limits which would include the first two centuries—certainly the locus of authority was not the New Testament, for it did not yet exist. For a span of some years the apostolic and other writings which were later to constitute it did not exist. For a much longer period there is not the slightest evidence that there was any idea in the mind of anyone that there was or would ever be a collection of Christian writings having unique authority; that is to say, the idea of a New Testament canon had not yet arisen. And even after this idea arose and came into general acceptance, there was still no agreement as to exactly what writings should be considered canonical and therefore authoritative—or authoritative and therefore canonical. It would of course be absurd to say that the concept of authority as residing in Christian Scriptures did not begin until the contents of the canon were exactly defined—say in the Festal Letter of Athanasius—for the very discussion of that latter question, as in Eusebius, reflects a situation in which the Church was fully persuaded that some Christian writings were uniquely authoritative and was therefore concerned to know exactly which ones were. But in any case it is obvious that the written word was not a locus of authority for the early Church—that is, for

the Church near enough to the time of Christ to establish a plausible presumption that its ideas on this subject were derived from him.

That leaves, as possible agents divinely commissioned to exercise authority (if there were such agents), the Apostles and the Church itself. If the Church, then one will have to ask whether the whole Church, acting by some democratic process, or its appointed leaders and officials, such as presbyters and/or bishops.

It seems to me to be of the utmost importance to make a clear distinction between a bearer of authority and a channel through which authoritative teaching passes. If Jesus said or did anything that was to be of any consequence beyond his own immediate circle and time—that is to say, if there was to be a continuing Christianity and a continuing Christian community—it is evident that there must be some transmitting agency or agencies. As soon as there were new members of the group—and indeed, before there could be any members of it—teaching became a necessary function. There must be the bearing of witness to the facts about Jesus, to his sayings, to the whole content of the message which he had delivered and which he was. Peter began this on the day of Pentecost, and added citations from the Old Testament, which had absolute authority for Jews, to show that all these things had happened that their “Scriptures might be fulfilled.” Whatever may be the meaning of Matt. 16:18, Peter was not acting as a bearer of authority that day, but as the bearer of testimony. He was a channel for the transmission of what he knew about Jesus Christ. So also were the other Apostles, and so were the unnamed faithful who, when the first persecution fell upon them, “were scattered abroad” and “went everywhere preaching the word.” These were all witnesses. There is no hint of “authority” residing in any of them. The same can be said of the Church as a whole, whatever degree and kind of wholeness

or oneness can be ascribed to it—and I think its oneness was very real. It was a witnessing Church, winning unbelievers by the power of its testimony, and a community in which those better grounded in the faith could instruct the less adequately informed and all could grow in grace through practice of the mutuality of Christian love.

To deny that these incipient or recent believers, these babes in Christ, recognized some witnessing and teaching power rightly exercised by those who had actually companied with Jesus, would be to sever Christianity from its root and to impute to it an individualistic quality which it has never possessed. Considerably later, in his Epistle to the Romans (10:14), the Apostle Paul expressed with almost superfluous clarity this principle that there had to be a channel through which knowledge about Jesus Christ and his saving power could be transmitted to later and remoter peoples: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "Preacher" in that passage is *kerusson*, a herald, one who carries a message. It contains no suggestion of any priestly quality or function, no hint that the messenger could do, or needed to do, anything that could not be done equally well by anyone else who had the message. (So also in Paul's speech in Jerusalem: "Thou shalt be a witness . . . of what thou hast seen and heard" Acts 22:15).

This teaching or witnessing function, as exercised by those who have superior resources of knowledge, is a real kind of authority. If A has knowledge or skill in a field in which B has none, or less, there is a sense in which A is an authority for B. It is a kind of authority which does not stop B from examining critically what A may tell him, or from seeking additional, and perhaps corrective, information independently or from other "authorities."

I may say with entire frankness that I find in the

records of the early Church no evidence of any other kind of authority than this. It was a teaching and witnessing function, devolving primarily on the Apostles (Acts 6:2, "It is not reason that we should leave the word of God and serve tables"), but soon upon others also (Stephen, Acts 6:8; dispersed disciples generally, Acts 8:4). To be sure, as soon as the group, with its communal life, had any business to transact or anything to administer, such as the distribution of food, it became necessary to delegate certain persons to do these things. But it does not seem that this conception of "authority" as limited to witness-bearing is materially altered by the incident in which the twelve, to protect themselves against distraction from that duty, "laid their hands" on the seven whom "the multitude of the disciples" (not the twelve) had selected to supervise the allotment of food. It would be difficult to find in this any relation to Peter's alleged possession of the keys of the kingdom of heaven, or to see in it any proof that Christ had committed to the Apostles any general administrative authority over the Church. Their prestige as the former companions of Jesus, their seniority in the Christian group, and the obvious good sense of their suggestion that a committee on commissary be appointed would be quite enough to insure the acceptance of the proposal. It would be gratuitous and unwarranted to assume that they had some special divine commission to exercise authority over the Church.

The representation here given of the nature of authority in the early Church is not that which is generally conveyed by the term in theological usage. The Roman Catholic view, which is at the other extreme, stresses (1) the priority of the Church to the New Testament and therefore the primacy of its authority; and (2) the definition of that authority as an absolute power to rule and to teach, committed by Christ to the Apostles and their successors and supremely to St. Peter and his successors. That the

Church existed before the New Testament is, of course, historically true. This proves that the New Testament was not the "authority" (in the absolute theological sense) in the earliest days of Christianity. But it does not prove that such authority was possessed by the Church, or St. Peter, or the Apostles, or the bishops. Joseph Huby, S.J., in *The Church and the Gospels*, puts the argument thus:

When Protestants say, "Take the Gospel and read it; there you will find the whole religion of Christ," they make two mistakes, one psychological, one historical:

A psychological mistake: for what is more pitiful than that the loftiest and most sacred things in the world should be thus given over to the caprice and fancy of each individual? Was it truly worth while that God himself came down upon earth to reveal to us the mysteries of his intimate life, if these truths were to be subject afterwards to the endless quarrels of men, without an authority which could settle the argument with finality and fix the authentic meaning of the words of Christ?

An historical mistake: the religion of Christ did not begin as the religion of a book; when first launched it was the living Church which preached with a living voice a doctrine fallen not from the pen but from the lips of the Master. . . . It was at its very beginning an hierarchical society, presided over by Saint Peter and the college of the Apostles.

Passing over the complete *non sequitur* of the last sentence (and the words omitted supply no link), one must note that certain presuppositions and groundless assumptions underlie the attribution of these "mistakes" and the conclusions drawn upon them:

1. The assumption that the main purpose of the incarnation was the transmission to men of a solid body of doctrine concerning God's "intimate life."

2. The assumption that God must, axiomatically, have considered it better to set up an infallible earthly interpreter of his truth, about whose authority men would endlessly quarrel (as they have, and as he must have known they would), than to have the doctrines themselves subject to perennial reconsideration and debate.

3. The assumption that the only alternative to a "hierarchical society" with a monarchical and infallible head and spokesman (whose infallibility, however, would not become certain enough to be made a dogma of the Church until 1,840 years later) is the "caprice and fancy of each individual."

4. The assumption that the priority of the Church to the written Gospels in time implies the existence then of the sort of authoritarian church which exists in the Roman Catholic system now.

The same Catholic view finds expression from a more exalted source, but with an equal absence of supporting argument, in Pope Leo XIII's encyclical, *Immortale Dei*. The pope not only deplores the political principles and practices which give everyone "unbounded license to think whatever he chooses and to publish abroad whatever he thinks," but he especially denounces that conception of religion which would justify such liberty of thought and publication in regard to matters of faith:

In very truth, Jesus Christ gave to his Apostles unrestrained authority in regard to things sacred, together with the genuine and most true power of making laws as also with the twofold right of judging and of punishing, which flow from that power. . . . It is to the Church that God has assigned the charge of seeing to, and legislating for, all that concerns religion; of teaching all nations; of spreading the Christian faith as widely as possible; in short, of administering freely and without hindrance, in accordance with her own judgment, all matters that fall within its competence.

And of course one of the things which are deemed to fall within its competence is the decision as to what matters fall within its competence.

In studying the nature, extent, and locus of authority in the early Church, it is important to concentrate attention chiefly upon the Church in the earliest period of which we have knowledge, if we expect to find anything that is to be considered normative for today. The principle of "restoring primitive Christianity" has been much used and abused, often on the presupposition that an exact pattern of organization and a constitution permanently binding on the Church for all time could be discovered in its early history. It is safe to say that scholarly opinion today does not support the view that a blueprint for the Church, authorized by its divine architect, can be found in the records of Christianity in its first generation. If this is true, it must be equally true that no system of organization which came into existence later can be regarded as of the *esse* of the Church, and that any claim to authority of a kind unknown to the early Church must have a fatally defective title.

No one denies that Christianity in, say, the third century, or even in the second, has an authoritarian system which, though less complete than it was later to become, was already well advanced. Nor is it a matter of debate that this system became what it was through a series of changes which may, in a sense, be called a "development." But it does not follow that this development was the unfolding of a germ that was of the essence of the Church from the beginning. The argument from the biological analogy is loaded with fallacy. The process by which institutions change is radically different from that by which plants and animals grow. To call a sequence of institutional forms a "development" proves nothing as to the merit or legitimacy of the resultant forms, or their essential kinship with the original forms, or their congruity with the intentions of the originator.

The Church of today, in so far as it claims authority for itself as a whole or for any grade of clergy within it as constituting the *ecclesia docens*, must ground its claim on the assertion that this authority was committed to it by Christ. One has a right therefore to go back to the earliest records to see whether or not there is evidence that Christ ever gave any such commitment of authority. Laurentius Valla, in attacking papal temporal sovereignty which was supposed to rest upon a grant by Constantine to Sylvester, undertook to prove (1) that Constantine made no such grant, and (2) that Sylvester and a long series of popes after him exercised no such sovereignty. Similarly, we are compelled to inquire (1) whether there is good evidence that Christ ever gave to the Church, or to any persons of special status within it, such authority as has been claimed; and (2) whether there is evidence that the Church, in the period immediately following the alleged grant, showed any awareness of having such authority.

"What Jesus originated was the brotherhood that waited for the Kingdom," says Professor E. F. Scott in his recent book, *The Nature of the Early Church*, which I commend to your attention. That brotherhood was essential to the Christian movement. Christianity was never an individualistic gospel. But when the brotherhood began to take on the form of an ecclesiastical organization, equipped with an officary and built up into an institution to carry on a long-term enterprise within the present world-order, it entered upon a course for which, so far as we know, it had no instructions. If we wish to say that an authoritarian hierarchical structure was necessary in order to prevent the corruption of the message, or to preserve Christianity in a turbulent world and against the impending ruin of the Empire, we must say it on our own responsibility, as a historical judgment. That has little bearing on the question as to whether Christ committed to the

Church the authority which it was presently claiming to hold from him. It was the Church thus institutionalized, as Jesus apparently never dreamed that it would be, which began to talk about authority and to exercise it. The more it shifted from its original ground as the brotherhood of those awaiting the Kingdom of God to its new status as an institution in the world, the more it claimed supernatural authority and permitted that authority to pass into the hands of its highest rank of officials.

New Testament Passages

The following list includes, I believe, all the New Testament passages in which the word, "authority," is used in a context even slightly relevant to our study:

The Authority of Jesus in his Earthly Ministry

He taught as one having authority, not as the scribes. Mt. 7:29; Mk. 1:22.

With authority he commanded the unclean spirits. Mk. 1:27; Lu. 4:36.

When asked "by what authority?" he evaded the question. Mt. 21:23ff.; Mk. 11:28ff.; Lu. 20:2ff.

His Authority in Heaven

The Father hath given him authority to execute judgment because he is the Son of Man. Jn. 5:27.

Then cometh the end, when . . . he shall have put down all rule and all authority and power. 1 Cor. 15:24.

Who . . . is on the right hand of God, angels and authorities and powers being made subject to him. 1 Pet. 3:22.

His Teaching about Authority

The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. Mt. 20:25; Mk. 10:42; Lu. 22:25.

Authority Conferred on, or Claimed by, Apostles

Called the twelve and gave them power and authority over all devils, and to cure diseases. Lu. 9:1.

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed. 2 Cor. 10:8.

These things speak, and exhort and rebuke with all authority. Tit. 2:15 (the word is not *exousia* but *epitage*, precept or instruction).

1. Thess. 2:6 is sometimes translated "we might have used authority." But A.V., "We might have been burdensome." Goodspeed: "As Christ's apostles we might have stood on our dignity." Moffatt: "As apostles of Christ we had the power of claiming to be men of weight" (*en barei*).

Mt. 28:29, "Go therefore, teach all nations . . . teaching them to observe all things whatsoever I have commanded you." is a disputable passage, both as to the authenticity of the text and as to the kind of authority it seems to confer.

Mt. 16:18, "Thou art Peter, and upon this rock . . .," is Rome's great dogmatic text.

Conflicting Authorities on Authority

"(Jesus) showed no objection to the existence of a hierarchy of orders. In his own new society . . . he established a body of officers, clothed with authority." *Jesus of Nazareth*, by Bishop Gore, p. 67.

"We cannot doubt that Jesus was aware of the direction in which the new Spirit would lead his followers. They were to become a society whose source and governing motive was personal loyalty to himself, and whose principles of organization were to be love, humility and self-denial. That the outward form of the organization was indicated only by telling men what it ought not to be, is in complete accordance with Jesus' emphasis on the creative spirit

that was to animate the whole; to the creative spirit no foreordained structure can be assigned. He was aware that the new Society, the creation of God himself, would be tempted to shape itself, under the pressure of natural human motive and environment, on the model of earthly institutions and kingdoms. On the contrary, the new Christian society will be framed on such a new model as to excite the hatred and suspicion of the world; mutual service is the only basis of authority: 'He that would be first among you, let him be your servant.' . . . If therefore we cannot claim the legal authority of Jesus for the validity of any historical form of church government or of the means by which its authority is to be exercised, we have what is infinitely more valuable; we have a supreme standard by which we can put to the test all the institutional developments of the Church throughout the centuries." *The Authority of Christian Experience, A Study in the Basis of Religious Authority*, by R. H. Strachan, p. 82.

Beyond Progress

W. B. Blakemore, Jr.

In 1917 the Campbell Institute published its twentieth anniversary volume under the title of *Progress*. That book appeared at the end of the initial stage of the impact which modern scholarship made upon religious thought. The title was symptomatic of the era preceding publication, a period in which there was a heightened consciousness of progress in social organization, in scientific discovery and in religious insight.

It was also a period which was characterized by a critical attitude toward religion on the part of modern scholars. The greatest contribution which *Progress* made was that it revealed to the Disciples something of their own temper in the face of this criticism. For they discovered in their own intellectual equipment the capacity not merely to with-

stand the criticism, but also to convert it into a constructive religious ideology.

A review of our history since 1917 reveals some interesting angles, especially when we look at it against the background of Christendom as a whole. The last twenty-five years have not, in general, been characterized by a sense of progress. On the contrary, there has come increased consciousness of crisis. A crucial world produced a crisis theology with the cross as the crux of history. Across our crumbling society there swept a wind of doctrine which harked back to the past and picked out for restatement some of the more extreme ideas in the Christian heritage. The fiercest gust of this reactionary storm was a restatement of Reformation ideas which stemmed originally from Middle Europe and found many exponents in both England and America. Those who were not directly affected by this Reformation revival tended to turn back into their own history to re-emphasize some of its earlier notions.

When the Disciples look at themselves against the background of this re-actionary period in which they have stood, they must be impressed that they alone, of all the Christian groups, have not participated in this dominant mood. We did not revert. Instead, the last twenty-five years has seen among us an increasing application of the procedures indicated by the forward-looking mood of *Progress*.

What we should like to suggest is that this quality of our experience is worthy of detailed study because of what we will be able to learn about ourselves from it. Why did we remain true to the directions of *Progress* and immune to the more frequent pattern of reversion to the past?

Part of the explanation lies in our being largely a Mid-Western people, living in an area less deeply seared by tragedy than many other areas have been. But other Christian groups in this same area have been characterized by re-action. With them, the Dis-

ciples were not spared the hardships of depression, nor have we been unaffected by the increased tensions of a world at war. Many of our younger men have devoted themselves to the study of our intense social problems, yet not one of them has been drawn into a reactionary religious ideology. We have shared with our fellow Americans a number of crisis experiences. Yet we have not been diverted from the path of *Progress*.

Some critics of the Disciples might contend that, because we maintain a historical aloofness to traditional theologies, we have failed to take account of what is implied in the reactionary movements of the last twenty-five years. They would say that our insularity of thinking has been damaging to our insight and kept us blindly attached to the thinking of a pre World War 1 era. But such a criticism has only this much validity: that it explains why we have not been affected by neo-orthodoxies that stem from Reformation thought. It fails to explain why we have not, in this period, reverted to our own past and emphasized the extreme and transcendental mood of our own heritage. If we had been of a mind to react, we Disciples could have produced an orthodoxy out of our own heritage just as easily as many Protestant denominations produced orthodoxies out of their traditions. But we did not do it. Why?

We should like to suggest, as the Institute approaches its fiftieth year, that the members turn their thinking to the various facets of this question. Possibly it can be the nucleus around which the fiftieth anniversary volume can be written.

One thing is clear. Our resistance to the path of reversion was already indicated in the philosophy which underlay *Progress*. The Disciples were the only Protestant group which came into the period of crisis already equipped with a point of view which saw in crisis an opportunity for further progress. The guiding intellectual notion of the Institute in

1917 was that the crucial moments of man's experience are the moment out of which new knowledge grows. Hence, during the successive disturbances of 1917-1941 there has lain at the bottom of our souls the faith that we were not facing frustration but being given another opportunity to advance. No other group in Christendom had this outlook upon the world as its *fundamental* attitude. The importance of this faith, its empirical bases, what it has meant in the last twenty-five years and what it means for the future need to be worked out in detail.

Studies which would be contributory to our understanding of our minds and actions in the past should include reviews of our attacks upon the major social problems of war and peace, unemployment and industrial maladjustments, totalitarianism and democracy. These examinations of our attitude toward social questions should be augmented by a re-study of the life of our churches. How we conceive the church, our attitude toward and conduct of worship, the meaning and conditions of membership, the techniques by which our churches co-operate upon common problems: each of these areas, as we survey them, will reveal ways in which we have remained true to *Progress* and will help us to understand why.

New Versions

THE DOXOLOGY

Praise God that good is everywhere:
Praise to the Love we all may share—
The Life that thrills in you and me.
Praise to the Truth that sets us free.

* * *

OLD HUNDREDTH

From all that dwell below the skies let faith
and hope with love arise;
Let beauty, truth and good be sung through
every land, by every tongue.

New Year Observations

By E. S. Ames

Here we are in the biggest and fiercest war of all time. The world can never be the same again, but in the long run it may be better. If the democracies win there will be the four freedoms. The old theologies which were dogmatic, authoritarian, and pre-scientific, will be more completely discarded.

There will be a new opportunity for the Disciples to serve the world with their reasonable, democratic, free, creedless faith. Their plea for union will gain new meaning and wider acceptance. But it will be union first of all in local churches radiating throughout all religious bodies until their ecclesiastical organizations become simply practical agencies for bringing to fruition the religious life of love and applied intelligence in all human relations.

Since the last World War the old theologies have made desperate efforts to renew their hold on the churches but they have only withdrawn the churches farther from educated people. In spite of their efforts science has gone forward in its greatest achievements; and liberalism, in the sense of the open mind, and faith in intelligence, has grown stronger and more appealing. The Bible can no longer be imprisoned in the creeds. Jesus can not be understood in terms of miracles. The churches can not claim to be channels of unique, supernatural grace. Men will not believe themselves inherently sinful and depraved. The old hell will be closed and a new heaven will be opened.

Many observers, and among them Disciples, say, "In actual practice are the Disciples really reasonable and liberal? Are they not often narrow, legalistic, doctrinaire, and unneighborly toward other Christians?" The answer is that there are great differences among individuals in this religious body as in all others. Some are better informed about the

early history of the movement and more loyal to the original ideals. Others, including some ministers and laymen, have never understood that the Disciples, since their beginnings in 1830, belonged to the Renaissance and were imbued with the principles of Francis Bacon and John Locke rather than with the teachings of John Calvin and Martin Luther. The first Disciple College was named Bacon College. In founding Bethany College Alexander Campbell specified in the charter that theology should not be taught, although one of the principle purposes of that College was to train ministers!

The Disciples have never been trinitarians. They have always tolerated the widest divergence in doctrine, making practical allegiance to the spirit and ideals of Jesus the bond of fellowship. They have recognized the right of individuals to interpret the Bible to the best of their ability and have not required uniformity of either theory or practice. F. D. Kershner, Dean of the conservative Butler School of Religion, has asserted in his public addresses that the Christian Churches of the first century did not have uniform organization, worship or doctrine. They were bound together by loyalty to Christ and that loyalty was personal and practical, not theological. Christianity was three centuries old before it became theological and then its theological burdens increased until the Renaissance of the seventeenth century. Since that time the old theologies have been slowly dying. The scientific age is putting off those theologies as it is putting off astrology, alchemy, numerology and other vagaries.

Disciple ministers should repeatedly tell their congregations these facts and graciously make it known that they do not hold the old doctrines but are free to follow reasonableness and scientific principles in the religious life. The world is in need of such religious teaching and ready to respond to it. There never was so great an opportunity for a rapid extension of an intelligent and warmly vital inter-

pretation of Christianity in keeping with the intellectual climate of this age. During this present war and in the reconstruction times ahead, the Disciples should be prepared in mind and heart to offer the world a simple, practical, reasonable, persuasive faith to live by and to help in remaking our society which so tragically needs the uplift and the guidance of great prophetic souls.

Dr. Hieronymus Dies

Urbana, Ill., Dec. 19—(Special to The Daily News)—Dr. Robert E. Hieronymus, 79, community adviser emeritus at the University of Illinois and former president of Eureka College, died yesterday at his home here. He was widely known for his work in community planning.

Dr. Hieronymus retired from the University 10 years ago but continued as an adviser for many communities throughout the state. He had been a faculty member here since 1914.

A graduate of Illinois State Normal University in 1886, he became professor of English at Eureka College in 1890 after teaching in the Carrollton (Ill.) High School. From 1895 to 1897 he was vice-president of the college. He left Eureka to become superintendent of University Extension Work in Southern California, and then he returned to serve as president from 1900 to 1909. From 1906 to 1908 he was president of the Federation of Illinois Colleges, and from 1907 to 1913 he was a member of the Illinois Educational Commission. Surviving are his widow and seven children.

Dr. Hieronymus was a native of Atlanta, Ill.

Dr. Hieronymus was one of the earliest members of the Institute, and one of the most faithful and helpful to the end, greatly beloved by us all.—(Ed.).

Calling a Minister

By Dean Carl Agee, Columbia, Mo.

Probably the most serious thing a church ever does is to call a minister. Nothing determines the character and influence of a church as much as its minister. Churches do not like to change ministers and when they do, it often imposes upon them a task for which they are not prepared. The suggestions in this paper have grown out of a number of years of intimate relationship with churches that are in the process of calling ministers. They are substantially influenced also by the generous and painstaking response of a dozen leaders in our brotherhood who have dealt at first hand with this problem.

In attempting to set down what a church should and should not do in calling a minister, one is impressed by the predominance of negative suggestions. There are more prohibitions than admonitions. Since that is the case, the problem will be approached in that order.

The Negative Side

1. Do not appoint a Pulpit Supply Committee when the minister resigns.
2. Do not have a trial sermon.
3. Do not consider more than one man at a time.
4. Do not bargain with a minister.
5. Do not rely wholly upon a man's estimate of himself.
6. Do not make overtures to the man under consideration.
7. Do not make it possible for the members of the church to say, "*They* called a minister," in referring to the committee.
8. Do not be too susceptible to men who are seeking a church.
9. Do not get in a hurry.

The Positive Side

1. *The Pulpit Supply Committee should have been appointed long before the resignation of the minister.* It should be a permanent standing committee, which is reviewed and renewed each year when the church board is reorganized. If this committee is selected hurriedly and has had no previous experience, it is likely to do something regrettable. Moreover, if it is appointed when the minister resigns, much time will be spent in preliminary work, thus deterring the actual work of calling a minister. A third disadvantage in appointing this committee upon the resignation of the minister is that there is the possibility of the committee being named by the retiring minister. If he does this, he is in effect naming his successor, which is often unfortunate.

The Pulpit Supply Committee should be composed of from five to seven members and made up of representatives of the various interests of the church. It should be a liaison committee between the minister and his congregation. One of its ordinary functions should be to encourage the growth and development of the minister by seeing to it that he is sent to conventions, institutes, and summer schools. It should also be sensitive to phases of the life of the church which may be somewhat neglected, and should help the minister to cultivate all the many areas of his congregation.

This committee should have absolute charge of supplying the pulpit in the absence of the minister. One of its main tasks should be to acquaint itself with the possible leaders in corresponding church situations.

Before the committee starts its work in regard to calling a minister, *it should explore the needs of the church as thoroughly as possible.* For example, what is the next major step in the program of the church? Should it be intensive or extensive? Should it be the cultivation of the worship and inner spirit, or does the church face an immediate challenge to the ex-

tension of its facilities of operation? Has some area of its life been emphasized too little? Such questions as this should be faced fully and frankly before the committee begins its work.

After it has determined the primary needs of the congregation, then *it should consider the available men who have strength in these directions*. One of the first things the committee should find out about a man is his *educational qualifications*. It is a rare exception that any kind of success will ever compensate for inadequate educational preparation. One reason for investigating this matter is that if one reveals thoroughness in the completion of his education, he is more likely to be thorough in the next thing he undertakes to do. It frequently happens that good men have been frustrated in their educational program by circumstances over which they had no control. If a man keeps the inquiring mind and the inquisitive disposition and continues to grow and to learn, he can nearly always overcome these handicaps. But when a minister ceases to grow, he should be retired without a pension. Another thing that is primarily important is *a man's business record*. Nothing commends a minister more than paying his debts. A successful committee will be one which knows how to find out those things that reveal a man's character, for brilliant preaching, commanding ability as an administrator, pastoral devotion—none of these will compensate for defects in character. Men who wear well are those who are worthy of confidence and trust.

2. The best money a church can spend in connection with calling a minister is in *sending the members of the supply committee to visit men who are being considered*. To get a true conception of a man's preaching, the committee should hear him when he is wholly unaware of its presence. An alert committee can learn many things by observing one church service. For example, it can learn whether

he knows how to conduct a service, which is quite as important as knowing how to preach a sermon. It can sense the spirit of fellowship or the lack of it in a congregation. It can distinguish between order and disorder.

A trial sermon has more possibilities of creating a division in a church than almost any other one thing. Churches should know that the kind of minister they usually want is as strongly opposed to a trial sermon as the church itself. Ministers who go in strongly for trial sermons are often equipped with at least two or three very good ones.

3. The committee will, of course, have many men in its purview, but when its work of investigation is done *it should come to the one man who, in its opinion, is the man for the church.* Then all the evidence accumulated by the committee should be submitted to the church board and the church board should act on the recommendation of the committee. If the board approves the committee's report, then the matter should be submitted to the congregation, together with the appropriate data.

4. *The church should authorize the best offer in regard to salary in the first place.* It should never offer a man more than it can afford to pay, but the wrong time to retrench is in the calling of a new minister.

5. A church should *find out all there is to know about a man under consideration.* The best source of disinterested information should be the office of the State Secretary. State Secretaries know that for a church to make a mistake in calling a minister is unfortunate, not only for the church, but for the minister as well.

6. The committee should be *scrupulous in avoiding any commitments until officially instructed to do so,* and should consider its task as primarily that of investigation.

7. *The door of communication between the committee and the congregation should be wide open and the committee should be eager to receive any legitimate suggestions made by members of the congregation.*

8. While it is true that there are many good men without churches, it is often true that if a minister loses his church, the congregation is not always wholly at fault. *Therefore the committee should be wary of men who come seeking a church.*

9. In calling a minister, *a church should move with the greatest deliberation.* The congregation should be prepared for a period when its various activities will be running at a rather low ebb. Sunday School attendance will fall off; contributions will slacken; the general atmosphere is likely to be one of apathy and indifference. All this should be expected, and should not cause haste in the selection of a minister.

Finally

Calling a minister is a tremendous responsibility for the whole church. If poorly managed, problems may be created which will damage the church for years to come; while on the other hand, if the matter is handled with intelligence and calm judgment, a service may be rendered to the congregation which is inestimable and at the same time pave the way for a successful ministry. If the history of most great churches were traced carefully, it would probably be discovered that they have usually exercised great wisdom in the calling of their ministers.

NEW TESTAMENT IN BASIC ENGLISH

The 414,825 words in the English language have been reduced to a Basic English vocabulary of 1000 words for this translation. The result is a simplified Bible which can be read and understood by everybody, including those with a very limited English vocabulary.

Christianity and Democracy

By Rev. C. M. Smail, Valparaiso, Ind.

In World War No. 1, the A.E.F. believed that they fought "to make the world safe for democracy." That was partially true, and was a governmental and spiritual objective. But owing to the weakness of humanity in appreciation, education, work and co-operation we are in danger of losing the bit of democracy we have.

Some people think they have sacrificed heavily for freedom because they can't travel in Europe this winter. It will be a good thing for them to "See America First."

We are called upon for more sacrifice in order that we may keep Christianity and democracy to the fore. We are at the cross roads, for, in the terse words of Ernest Fremont Tittle, "Religion divorced from civilization goes to seed; civilization divorced from religion goes to hell."

If we do not watch out, even our progress in science may be bogged down. President James Bryant Conant of Harvard University said of the scientist: "He cannot survive a regimented social order. If we value a continuation of scientific advance either in pure science or technology, I do not see how we can fail to be concerned for the preservation of both free initiative and free democratic institutions."

The Christian imperatives are also of the democratic order; and man can live advantageously only by observing them. They are (1) The infinite worth of the individual. Each of us should have the greatest possible development. How mankind has gained some rights is apparent by periods. (a) The Renaissance liberated the mind of man (b) The Reformation freed man from religious dogma and gave him religious liberty (c) The American and French revolutions upheld the political rights of man (d) The Industrial Revolution released mankind from feudalism and privileged many with economic liberty.

(2) But now we are in a period of taking away these rights which were gained at great sacrifice. At this time men are being made pigmies by totalitarian states, which are demanding loyalties without thinking the states owe loyalty to the people—"Government of the people, by the people and for the people."

We need to get over this matter of living like pagans. How soon will we come to a halt, a draw or victory? An armistice is a breathing spell for the use of better judgment, making for peace instead of hostilities. The law and principles by which we live are more readily seen when we view the holocaust of war. Jesus lived observing them. He was Brother to men in spite of all who would default. Unless we are blind, we can see that Christianity as a religion runs parallel with democracy as a government.

Letter from J. O. Pyle

Since receiving a copy of the December Scroll yesterday, I have been wondering whether you have formed a habit of publishing personal letters without so much as a warning to their writers, not to speak of requesting their consent.

Well, the publication of a recent one from me is history now. I don't see how any sort of God could change that. However, I recall that Jesus said that to his God all things are possible.

If any one should read the published letter perhaps it would shock him less than it did me. We can wish so. I do not know how differently I would have written had I written for publication; nor can I now learn. I had not thought "to build a tower"; I have been leaving that to you. But it is against my religion to think of wrecking the scaffolding before it is reasonably safe to do so. I forgive you.

Christmas Celebration

By Marshon DePoister, Rensselaer, Indiana

Velda and I have so many wonderful friends that sometimes their thoughtfulness and kindness quite overwhelm us. Take Christmas time, for example: So many lovely cards and gifts have come to us that words seem completely inadequate to convey our gratitude. Each year the number of Christmas greetings and gifts becomes larger. This year so many cards arrived that it would be impossible to answer each one in person or by mail. So please, our dear friends, accept our profound gratitude for your thoughtfulness and kindness. Every card, every gift, has been perused carefully and thought about in all of its relationships—where it came from, what it means, the family associations of the past and present. In short, they have been almost like visits with each of you who remember your minister and his wife in this happy season. All we can say is a very humble and earnest “thank you from the depths of our hearts.” . . . No church anywhere had a greater Christmas service than we had in our church Sunday morning. Everything “clicked” in perfect fashion. The crowd was large; the choir literally out-did itself in singing the anthem, “Silent Night, Holy Night;” the organ recital was particularly appropriate and lovely. I still say that we HAVE something in our church that very few churches across the country have. It is the ability to create a worship service and a fellowship among the members that lift us to rejuvenated vistas of peace and service and worship of our God as we come once each week within the sacred confines of our sanctuary . . . And the Candle-Light Service! How lovely it was. From the moment that people came into the narthex and saw the three candles burning in the Yulelog and lighting a gorgeous poinsettia, into the nave with the candles burning in the windows and on pedestals to give an

almost eerie look to the vaulted arches and the trusses above, there was a feeling that one was treading on holy ground. The family scene, the Wise Men at the manger-cradle, the invisible choir singing from the balcony, all contributed to the beauty and impressiveness of the occasion. . . .

A Bit of History

Hyde Park, Chicago, May 7, 1919

At the regular meeting of the Official Board of the Church, May 4, after a month's consideration of it, the Board voted unanimously in favor of the following resolution:

"In order to aid in fulfilling more adequately the ideals of the Disciples of Christ, namely, religious democracy and Christian Union, be it resolved that the Official Board of the Hyde Park Church of Christ recommend to the Church and Congregation that present members of the Congregation, if they desire, be recognized as members of the Church; and that henceforth persons may be received as members of this Church from other churches or on confession of faith, with or without baptism by immersion according to the individual's preference."

It was also voted to call a meeting of all the members of the Church and Congregation for Wednesday evening, May 14, at 7:30, to act upon this resolution. We are anxious to have as large an attendance of our members as possible. There is every reason to believe that the other members will be as ready as the Official Board to support this proposal. It is in reality only giving definite form and expression to the feeling and practice which have existed for many years.

We believe the adoption of this resolution will bring us a still greater sense of unity and enthusiasm in our earnest desire to make religion more vital

and effective in this new time following the Great War.

Is This Open Membership?

*From "Reflections" by Mark Collis in
Christian Standard, Nov. 8, 1941*

Who then are my brethren? Not those only who are enrolled in the congregation of which I am a member and in those congregations that are similarly organized and are contending for the same things for which it contends; but my brethren are all those who love my Lord and Saviour, who are seeking to know and are honestly trying to do His will. This great brotherhood of which I am a member consists of regenerated men and women in every tribe and people and nation and tongue beneath the sun. I can't be satisfied with any brotherhood smaller than that. Here is my old Episcopal friend who, in spite of his ritual and his formal prayers which don't appeal to me, is a clean, honorable gentleman; he reads his Bible and seeks to be a Christian in all his earthly relations. There is a closer bond of fellowship between me and that gracious and godly Episcopalian than there is between me and that skin-flint who worships gold and whose name is on the church roll with mine. I greatly admire a cultured Presbyterian woman who is faithful in her attendance at the service of her church, who is greatly interested in work among the people of the mountains and is helping that work in many ways; a woman who adorns the teaching of God her Saviour by a beautiful Christian life. That woman is more my sister than is that cocktail, card-playing woman who deigns to honor the house of God by her presence on Easter Sunday and on other special occasions, although her name is on the same church register with mine. I know a Baptist preacher who has some ideas very different from mine. He talks about Baptist baptism and thinks that is the only Scriptural baptism. To me, that is amusing. But

that man believes the Bible. He preaches it. He believes in the deity of Christ. He believes that God answers prayer. That Baptist man, in spite of his views that seem to me peculiar, is more my brother in Christ than is that man with all his literary titles who is called upon to deliver special addresses in our colleges and conventions, although he does not believe in the incarnation, the sacrificial death of Christ and His physical resurrection and who does not believe in prayer to a personal God.

A few days ago I was ninety years old. I am thinking of many good men and women with whom I have been associated in Christian service and with whom I have been in perfect agreement. What a joy it will be to renew our fellowship and to engage with them in service far more glorious than that in which we participated in this world of sin and sorrows! Then, there are brethren with whom I have not been in perfect accord, men whose views I could not accept and whose plans I did not approve. For these men I have had no bitter feeling, and I rejoice over the blessed hope that with many of them I shall meet in that home where we shall look back upon our earthly experiences and misunderstandings and wonder why we blundered so. Now we see as in a glass, darkly, but there face to face; now we know in part, but there we shall know even as we are known. The Saviour said to His disciples, "You know not now, but you shall know hereafter." How charitable we should be in our judgment of others! How many failings the all-seeing Eye beholds in us! But it is the eye of a Father who looks upon us in infinite love, and if we are trusting Him and trying to do our best we need have no fear. His grace will be sufficient. I like to think of the heavenly Jerusalem described by the writer to the Hebrew Christians where he speaks of the spirits of just men made perfect. We all have our imperfections here, but there we shall be perfect, perfectly adopted to the experiences of that blessed abode.

How Many Conventions?

The following paragraphs are from a letter by President A. C. Brooks of the Campbell Institute to Dr. R. H. Miller, Editor of the *Christian-Evangelist*, January 2, 1942.

Dear Dr. Miller: Your open letter to the Executive Committee of the International Convention, the North American Convention and the Campbell Institute, prompted, no doubt, by a genuine desire to further the ideals for which our Brotherhood has stood through more than a century's existence, is an interesting letter.

Following many months of study by the Commission appointed to restudy the Disciples it was suggested that the North American Convention have equal representation on the program committee of the International Convention and, in turn, the North American Convention would be cancelled. When the International Convention Committee voted to accept the proposal of the North American Convention Committee to have equal representation on the program committee, then the North American group rejected their own proposition. Who, then, is guilty of non-cooperation and whose move is it now?

Your open letter is wrongly addressed to the Campbell Institute. The Campbell Institute is made up of about six hundred of the leading ministers and professors and laymen among the Disciples of Christ. The purpose of the Institute is "to promote scholarship, fellowship, and the religious life." It is not interested in divisiveness and has been less guilty of dividing our Brotherhood than those who make such charges. We agree to disagree and we are stimulated by differing viewpoints. The Institute is literally a haven for weary, distressed souls who have been vexed by the theological hairsplittings of the dogmatists. The Campbell Institute is about the only hope many of our abler men see for

our Brotherhood. It is our source of mental and spiritual stimulus. We have room in it for any who are willing to search for truth and commit themselves to its impelling power. Some of the most popular and helpful programs at our International Conventions are the Campbell Institute midnight sessions. If our entire Brotherhood would adopt the spirit of the Institute we would have more unity.

Sincerely yours, A. C. Brooks.

It should be said also that the Campbell Institute has never allowed its programs to conflict with those of the International Convention. Its members have been present in the Convention and have taken whatever part has been assigned them. The fact that they were willing to meet after the regular sessions of the Convention and that hundreds of people have attended until midnight proves that there has been some enthusiasm for these late meetings. They have provided an open forum for the friendly discussion of important matters. It would seem like the abrogation of some of the "four freedoms" to insist that the members of the Institute be required to refrain from talking among themselves and with friends from 10:00 p.m. to 7:00 a.m. concerning Kingdom interests whenever the International Convention is in session! (Ed.)

Essay On a Dead Horse

By A. T. DeGroot

Charles Lamb's effort as an essayist achieved a species of literary immortality for deceased pig, barbecue style. Briefly recapitulated, his tale offered a higher critic's solution for a local murder mystery that would have been headlined by the *Cincinnati Inquirer's* captioner thus: "SOWS SEARED; Before Their Time; epidemic of holocausts lowers piggy population and raises rates on ripe old age clause in porker policies."

It is a bit to be wondered at that the historian of

succulent sucklings did not pursue his theme into other odorous avenues. Perservance might have brought him eventually to the theme now before us.

Like campaign oratory, our subject may have one of many meanings. That your mind may be at rest, we declare at the outset that our interest is not anatomical nor olfactory; it is allegorical. Succinctly, we propose to invite you to pay for an *equum mortuum*.

The Campbell Institute will be fifty years old in 1946. During its career approximately one thousand men have enjoyed and profited by its stimulating "scholarship, fellowship, and spiritual life." Six hundred are now enrolled as members, including the six of the fourteen charter members of the Institute who remain in this world. Not the least notable of the facts about this organization is that it has long published a monthly magazine, free of advertising, maintained only by the dues of members.

As we approach the fiftieth anniversary of the Institute, one aim is to have a lively, participating, interested, *paid-up* membership. An oddity in our history is that perhaps half of the Fellows, in their check writing careers over a long period, have drowsed through one or two seasons and failed to keep their records for fiscality unspotted.

Now we come to the happier side of our story. You may rebound to *full fiscality at half rates!* Payment for back years will be permitted at \$1 per annum. When we bring out our 50th anniversary membership list, the year of our joining will be indicated if you are fiscal.

Fellows of the Campbell Institute, rise to this rare opportunity actually to have paid for a dead horse! It will make new life for the Institute—to say nothing of how it will resuscitate the printer. We must gallop up to the fiftieth year in a grand charge, but we can't do it with pursuing *rigor mortis* blowing its cold breath on the rear hoofs of our ancient steed.

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Disciples Distinguished

By E. S. Ames

The Disciples originated in America, early in the 19th century, and are the only brotherhood so great that is American born.

Having their beginnings in south-western Pennsylvania, the trends of population carried them westward. Hence they are little known in New England and along the Atlantic seaboard.

Their growth has been phenomenal until their numbers surpass all of the 200 denominations in the United States except five: Catholic, Methodist, Baptist, Presbyterian, Lutheran. These five have European backgrounds, and centuries of history.

The Disciples embody the spirit of the seventeenth century Renaissance, and the eighteenth century Enlightenment. From the former they derived the impulse to return to the beginnings of Christianity, and from the latter they were influenced to recognize the supremacy of reason over revelation.

The influence of the Renaissance is shown also in the fact that they named their first college after Francis Bacon. The inaugural address of the first President, Walter Scott, was an exposition of Bacon's philosophy.

The supremacy of reason in their teaching is shown by the contention that the Bible should be read as any other book, and by their adoption of the principles of higher criticism in asking concerning any book of the Bible, when, where, by whom, and for what purpose was it written. This supremacy of reason was shown also by requiring that the "evidences" of revelation should answer the requirements of reason.

This reasonableness led Alexander Campbell to present in his Sermon on the Law the view that

Christians are not under the Law of Moses, but are subject only to the teachings of the New Testament. It was further applied in the doctrine of the three Dispensations, Patriarchal, Mosaic, and Christian, which implied the evolution of the Hebrew religion, and its supplanting by the Christian religion. The characteristic Disciple sermon on Rightly Dividing the Word is further indication of this reasonableness: the Gospels present the life of Christ; the book of Acts shows how churches were established and how persons became Christians; the Epistles advise and counsel how to live the Christian life and how to help individuals and churches to grow in that life; the book of Revelation gives a vision of the trials, tragedies and triumph of the Faith.

The Disciples are unique in discarding the traditional doctrine of original, human sinfulness. They believe in the innocence of childhood and never practiced infant baptism.

Their teaching concerning conversion was unique. They held that it was a turning toward Christ and his Way, and should be sought by a reasonable understanding of the things to be believed and by the repentance which that understanding logically involves. Conversion might be accompanied by emotion but emotion is not its proper test any more than visions, hearing voices, or bewailing sins.

The Disciples were led to an interpretation and observance of the Lord's Supper which gives them distinction. They held it to be a memorial institution, not a sacrament. They observed it every first day of the week. They permitted any one who considered himself a Christian to participate and were never "close communionists." The observance was not compulsory as to its frequency. The only injunction in reference to this was, "As oft as ye do it, do it in remembrance of me." The Supper was the occasion and the sign of the deep fellowship

of members of the church with one another and with Christ. No other religious body has given it so simple yet so profound a meaning, and so continuous and so universal an observance. Any member of the church, man or woman, may administer the Supper, and all churches whether they have regular ministers or not are faithful to this significant memorial celebration every Sunday.

The Disciples are the most congregational of churches. Each congregation is independent and autonomous. It may employ and ordain whom it will and is not answerable to any council, presbytery, bishopric, secretary, or agency of any kind outside itself.

The Disciples hold a distinctive position on the subject of Christian union and they were the first great body originating in the desire to promote the union of all Christians without a creed or ecclesiastical authority. Their basis of union for all Christians is the basis upon which the local church finds its union. It is a fellowship in Christ and all who have fellowship with him find fellowship with his followers wherever they are united in him. No organic, institutional, inclusive arrangement is necessary. The general term, Church, was like the general term, Home, or School. Home is a word that signifies the character of individual homes. School stands for all schools. The general term Home does not designate any house or family circle distinct from the particular homes in which one may eat and sleep. There is no roof over the universal Home. A boy cannot get instruction in the universal School. He has to go to some little (or big) red school house. Schools do share a kindred life. So do homes. So do churches. Christian union does not consist in getting different congregations to move into one church building. Several churches of Disciples of Christ in one city maintaining their various congregations may have real union to-

gether through their understanding, fellowship, and associated enterprises. The Disciples in Des Moines, Kansas City, or Indianapolis could never be united if their union required that they be one congregation under one roof. There are too many of them. But as a matter of fact they do have Christian union in those cities to a notable degree. That is the only kind of union possible in the whole state, or nation, or world. And that kind of union is possible with members of churches of different denominations, and it is already achieved through federations, associations, educational and practical enterprises. The Disciples regard churches as means of fellowship, mutual aid in the religious life, and as agencies of missionary, benevolent, educational, and philanthropic enterprises. Every local church is free, independent, and able to experiment in organization, teaching, worship, and in any of the various forms of life to which it may look for efficiency and growth.

Every local church practices Christian union, has no creed, seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love.

The Disciples have a distinctive vocabulary. They do not use certain words: Sabbath, Sacrament, Eucharist, Trinitarian, Unitarian, Denomination, Theology, Substitutionary Atonement.

The Disciples have their weaknesses. They have fallen into legalisms and literalisms. They have overworked the saying, "Where the Bible speaks, we speak; where the Bible is silent we are silent." They might well reflect that it would be as well to say, where the Bible speaks, we are silent, and where the Bible is silent, we may speak. It is by this latter idea that the use of instrumental music is justified, and missionary societies, Sunday schools, colleges, women's organizations, general secretaries, religious journals, and other useful de

vices.

They have ignored or minimized too much the part great men have played in their history, men like Campbell, Errett, Garrison. This has led to a neglect of history and to having many church members and preachers who are not sufficiently aware of the greatness of their inheritance from the Renaissance, the Enlightenment, and John Locke.

The Disciples have the greatest intellectual and religious inheritance of the modern world. They belong in the stream of empirical, experimental, pragmatic philosophy, and scientific thought. They have utilized the practical common-sense thinking of Bacon, Locke, Mill, and Dewey, which has made them immune from the old speculative metaphysics and theology, but they have not yet consciously appropriated the strength and self respect which this lineage affords. Professor E. E. Snoddy was an exception for he understood and gloried in this intellectual inheritance. Great numbers of Disciple ministers during the last thirty years have been trained in non-Disciple seminaries where they have been educated in the old theologies but have not had comparable training in their own Disciple background. So strong, however, is the unconscious influence of their early Disciple associations that few have become sympathetic with current "neo-orthodoxy," Buchmanism, mysticism, or new-thought. Better things are now in sight since the Disciple colleges are giving more attention to teaching the history of the Disciples.

There has been a failure to realize that efforts toward doctrinal uniformity are divisive and not unifying. That is the common mistake of Protestantism. The Disciples have escaped this pitfall, for they have sought to make the basis of union an *attitude* instead of a doctrine. That attitude is love, —love of Christ, of God and Man. Even conserva-

tive Disciple leaders, like Dean Kershner, realize that there was no unity in the early church in matters of doctrine, organization or worship. The unity they had was their loyalty to Jesus Christ, and their loyalty to Christ was not due to any theological idea of his person, but to an ardent love for him as teacher and savior. They had different theories of his nature but they were one in their devotion to him.

Many Disciple churches have now come to see that their teaching and practice of baptism hinder the full realization of Christian union. During the last century the study of the New Testament has brought release from the baptismal dogma. Jesus did not baptize. Paul was thankful that he had not baptized many in Corinth, and said, "Christ sent me not to baptize, but to preach the gospel." If Alexander Campbell had preached his Sermon on the Law in the light of present New Testament study he might well have put baptism with the things of the old dispensation, a dispensation of rigid ceremonies, external commandments and forms. Paul labored to free the churches from circumcision, from fear of eating meat offered to idols, and from all bondage to the letter.

The Disciples are perplexed by the freedom to which their general position points, when that freedom encounters surviving legalisms from the Old Testament regime. They are troubled by their assumption that the teaching of the Apostles supercedes the teaching of Jesus; they are troubled by the idea that new light on religious matters arises from the sincere religious consciousness of Christian men under the influence of advancing, devout Christian scholarship; they are troubled by the fact that many fine young men are seeking greater freedom in other communions because they do not find the Disciples faithful to their own historic claim of freedom from dogma and authority; they are troubled

by the fact that the Disciple position does not make the same appeal to this generation that it did to former generations because that position has not been adequately restated in terms of the learning and spirit of the highest Christian consciousness of today; they are troubled because they cannot yield themselves to the modern understanding of the Bible as completely as they did to the best interpretation of the Bible a hundred years ago; they are troubled because one national weekly paper reiterates with conviction the old ideas of a hundred years ago in most dogmatic fashion, while another national paper advocates a sweet spirit but does not venture a thorough reinterpretation of principles which might guide the sweet spirit into consistent fulfillment of the faith of the fathers in these times. Dr. J. H. Garrison went bravely along in the latter paper during his long editorship but since his time no successor has clearly discerned the problem and displayed the ability to solve it. But the times are ripening, vision is clearing, and the Disciples will develop the leadership to bring to fruition their great hope for Christian union through a reasonable faith in God's Word and in the Love of Christ.

Distinctive Disciple Elements in Preaching: A Symposium

The term "distinctive" has for a long time given me difficulty in the sense of a section of the definition given in "Webster's Collegiate Dictionary"; "Characteristic, to that which constitutes or expresses the character or quality of the thing itself, without necessary reference to other things." Therefore, these distinctive elements will be a matter of emphasis as they have known existence in the tradition and life of the Disciples.

There are two elements of distinctive Disciple teaching which have served me constantly during my ministry: the reasonable, democratic, and free faith of our movement; and the emphasis upon unity. These elements have not failed to strike response in any of my pastorates ranging from Conservative to the "New Orthodoxy" in types. They have demanded and to a large degree realized an organization with a functional structure. Sitting, authoritative elders and deacons cannot permanently prevent the spread of authority in the forming of a fluid organization sensitive to felt needs. Divisive elements within a local group do not have the heaviest leverage within such a reasonable tradition of Christian unity. Just the preaching of unity with so little practice of it among too many of our brethren has moved the body forward to their logical outcome, the practice of inclusive membership. No other communion among the major Protestant bodies offers such a free pulpit. This is the best day, when evil is so threatening and powerful, for the practice of the Disciple faith. With God we shall continue to win even right in the midst of war.

* * *

When we arrived in this parish, just three months ago, the pulpit committee told me frankly that they had invited me—just out of school—instead of a minister with more experience because I was a "well-trained man." This desire for a minister with graduate training is surely becoming a Disciple characteristic. Then too, the prevailing attitude toward religious education in our School, the thoughtful criticism given my sermons, the ideas of religion expressed in private conversation, reveal that this congregation enjoys and approves the intellectual freedom characteristic of this pulpit during the past few years.

Within these three months the Protestant churches of our city have held four union services

and are at present planning a Leadership Training School. Our people are eager for such opportunities. They remember our strong desire for Christian unity, and because we have no creed and are free of practices that would be seriously questioned in union religious services, cooperation is easy.

The Disciple explanation of the Lord's Supper as a fellowship of all followers of Christ is re-emphasized in our moment of meditation preceding the weekly observance of the rite.

We close our worship services with an unemotional invitation. The other evening a young man—a recent member—told me that he considered this rational manner of symbolically entering a new life appealing and unique. I explained that Disciples have generally held that a man saved himself by his living, and that the services practiced in receiving new members are mainly for teaching purposes.

Perhaps my parishioners should speak here—but Disciple thought has affected my message: the belief that we reach religious decisions by reason and experimentation; the belief that religion is more important in character than in formalities; the belief that the Word of God is in people and that the Bible is the record of how it affected people—Jesus included; the belief that Christianity is the best, the highest we know, from every source of our culture; yet I cannot forget this, the belief that Christians find a mysterious inner power from their lift with God. I am very happy here with this characteristic Disciple church.

* * *

Love of God and love of fellow men are the two pivots about which my preaching and church work revolve. While these emphases are not distinctive to any branch of Christendom, they are the basis for all attempts toward a unity of Christian people, which we consider a distinctive Disciple message.

The minister must be both prophet and priest, the needs of the hour determining which function shall receive the greater emphasis. In the months preceding the formal entrance of this country into the conflict, the prophetic note was dominant in my preaching. My sermons contained frequent discussions of war, so that my position is well known among my people.

In recent days the priestly or pastoral function has been predominant. Our people are weary of discussions of war and they come to church in search of spiritual food. Our messages should radiate hope and comfort and cheer. I try to build spiritual morale through keeping alive in the hearts and lives of my people a love of God and a love for all men.

* * *

The faith of a Disciple would probably pivot about the emphases listed below whether he were a traditonalist or not, because they are so poignant to the task at hand and so compelling to the mind and spirit. The following are the historical emphases which we are using in our work and which we consider to be still valid: (1) The unity of Christ's Church—organic at some points, practical at others, achieved through exalting Christ rather than creeds; and the Bible plus the continuing Church rather than denominational differences. (2) The reality of the transforming power of Christ in personal and social life. (3) The regular gathering about the Lord's table in open communion becomes increasingly meaningful to all. (4) The emphasis on a sensible approach to Scripture, using the famous "W" approach of Alexander Campbell. This makes scripture that would be dead otherwise jump alive with meaning for today. (5) An evangelism that is genuine, not hypersensitive, but based on "common sense" acceptance and practice of the "way" of Christ. An interpretation of baptism as a "new birth" not as complete salvation, but as a

beginning to walk in the way. (6) The congregational polity with its conception of the laity as responsible co-workers; and no distinction made between laity and clergy except in terms of function—all being media for the Holy Spirit when they are worthy. This recognition of the infinite worth of every man is a powerful bulwark for democratic conceptions. (7) The missionary program grows in depth and significance, and roots back to the prairie fire of Discipleship that swept Westward across America, followed by the courageous venture of the Barclays and finally the Foreign Society. (8) Adult baptism appeals to all sensible folk—in-*understand* what is involved in becoming a Christian appeals to thoughtful persons. A pastor's class for prospective or new members is, I think, the natural outgrowth of this conception.

* * *

The convictions of Disciples in matters of religious doctrine are legion. The freedom of their organization has permitted a generous influx from many sects who, without regard for original principles of their adopted faith and enjoying such delightful freedom, have colored and discolored the thinking of individual congregations.

While serving a congregation in an extreme cosmopolitan center I found every brand of "Disciplism" conceivable. In fact I was often accused of not being a true Disciple myself because of attempts to adhere closely to the fundamentals of our early pioneers. Hence, when I moved to a new pastorate more than a year ago, I was very apprehensive about the status and practice of this new congregation concerning the basic principles of our communion. I lost no time in declaring my concepts of the original precepts of our fathers. The right of free speech and individual interpretation of scripture and life must be afforded the minister and

every member. We were to agree to disagree agreeably. A year has elapsed and to date no interpretation, arrived at through the best truth and light that I have been able to receive, has been challenged and no serious dispute experienced.

Evidences of Disciple faith may be discovered in the mid-week prayer service, which is not obsolete in the South, and in which for more than a year a study has been made of the progressive revelation of the Bible. And again in all preaching and services of worship an earnest attempt is being made to underscore vital religion in the lives of individuals and the life of the community. Emphasis is constantly placed on the supremacy and finality of the spirit of Jesus in all our relationships. Religion is being defined in diversified ways as guidance provided by the Creator for obtaining the best results out of the game of life.

In order to thoroughly imbue new members with the idealism of the Disciple movement, copies of the concisely written booklet by Edward Scribner Ames under the caption of *The Disciples of Christ*, are presented to them. Also members of the board of Elders and Deacons are introduced monthly to brief studies by the pastor concerning the basic principles of Disciple teaching.

Early Disciples and Their Bible

W. J. Lhamon, Columbia, Missouri

Today one must make a wide distinction between the Bible of tradition and the Bible of scholarship. The Disciples of Christ began with the Bible of tradition and formulated their loyalty to it in the slogan, "Where the Bible speaks we speak and where the Bible is silent we are silent." On this basis they have developed one major division and two or three minor ones. If the Disciples of the nineteenth century could have been led by the

scholarship of the twentieth century (an impossible supposition) they would never have adopted such a slogan; or at least they would have asked, "What does the Bible say when it speaks?" This question can be answered only by painstaking scholarship such as Alexander Campbell suggested but which he never developed. He suggested it in his ABC of the higher criticism, namely that one should seek to know of any unit of the Bible who wrote it; to whom it was directed; when it was written; and what was its purpose. Just there he practically dropped the whole matter, leaving it to the more careful students (misnamed higher critics) to build on his simple foundation a real science of biblical study.

So it happened that our first generation of Disciples built their creed (their plea, as they preferred to call it) on the traditional Bible. Our second generation had an inevitable struggle in getting over from that to the Bible of scholarship, a transition now about half completed. However, most of the old guns are spiked and the battle has died down.

Because of their adoption of the traditional Bible with their slogan about speaking where it speaks and keeping silent where it silent they, in their plea for Christian union, were involved in the paradox of seeking it precisely where the divisions of Protestantism had sprouted and grown since the time of Luther. Luther, Calvin, Zwingli, John Knox, John Wesley and Alexander Campbell made, each, his appeal to the Bible and based his teachings on it. Yet Luther refused the hand of Zwingli when they differed about the Lord's Supper. John Wesley and John Knox were at the opposite extremes theologically, and Alexander Campbell could not stay either in the Presbyterian or the Baptist Church.

We are confronted, therefore, with a condition.

The traditional Bible has not proved to be the basis for Christian union. We must turn to the Bible of scholarship and the spirit of Jesus. And now and again the spirit of Jesus must be read between the lines as well as in them. Christian union is not a matter of texts but of contexts, and of history, and of spiritual trends, and of cooperation in every possible marginal way till there can be, by the help and breadth of scholarship, cooperation in central ways. That would be Christian union, perhaps as much as the world needs, and perhaps as much as can ever be.

Disciples Historical Society

A. T. DeGroot

Are the churches of the Disciples of Christ simply a movement within Christendom, or are they sufficiently homogeneous and possessed of all church functions to the extent that they may be termed another denomination of the church universal? Any answer to this question will be a matter of personal or social judgment. However, the Disciples are now at least conscious of themselves as a distinct and continuing body among the churches, for this self consciousness has resulted in the recent organization of an agency for introspection and the preservation of historical records. The Disciples of Christ Historical Society was organized during the St. Louis convention, May 1-7, 1941.

It is only rarely now that we learn of some one who had personal acquaintance with one of the "Big Four" of our early years—the two Campbells, Barton W. Stone, and Walter Scott. The Disciple movement is more and more dependent for true knowledge of "the pit from which it was digged" upon careful students of history of the pioneers.

The Historical Society is drawing into helpful and stimulating association such persons as wish to

render a peculiar service to their day and to posterity by uncovering and preserving the records of the Disciples. These people, fortunately, are to be found in all geographical and theological portions of the brotherhood. Even more fortunately, they are promptly giving evidence that they intend to work harmoniously in this common cause. Not the least beneficial aspect of the Society is the unity of interest it generates among all Disciples concerning the life, work, and significance of our pioneers.

Membership in the Historical Society is of two kinds. The institutional fee is \$10 per year, and personal membership is to be had for \$1 annually. At this early date the following institutions have sent in their fees—

Brite College of the Bible
Standard Publishing Company
College of the Bible (Lexington)
Disciples Divinity House

Several other institutions have indicated their intention of obtaining membership as quickly as approval may be had in official business channels. The Christian Board of Publication has contributed a substantial sum in the form of letterheads and other printed matter. Many individuals have joined.

All this, of course, is purely preliminary to the *work* of the Society. The first publication, now available, is a *List of Unpublished Theses Concerning the Disciples of Christ*, bearing the imprint of the Society and compiled by Claude E. Spencer, Curator. It is a very valuable document of 54 pages constituting a guide to the material which had been written, but not yet published, concerning the brotherhood.

Soon to appear, according to plan, is an annotated list of all periodicals of the Disciples, past and present, largely the work of Edgar C. Riley, of the Kentucky Female Orphan School, Midway, Ky. This may be followed by an ambitious project, a complete

list of all book literature produced by Disciple authors.

It is hoped that very soon an Historical Sunday may be designated for brotherhood-wide annual observance, when some phase of our mission as a people may be emphasized, and the valuable records of the churches may be displayed, their worth recognized, and provision made for their safekeeping. Libraries of the nearest colleges may benefit by the documents and books which should be "discovered" at such observances.

It has been an interesting experience to sit at my post as Secretary-Treasurer of the Society and receive expressions of interest in the work. Just today, for example, a letter from E. E. Hungerford, Rushville, Ind., encloses dues and relates episodes in his project of a Biography of Knowles Shaw. Ministers, and laymen from many walks of life, have written in to tell of their experiences and hopes in this field.

Some day the Society should create or acquire a journal, perhaps of quarterly issue, as an organ of its work. This and other good things wait upon finance through an increased membership. Meanwhile, we shall do all we can to promote the preservation and study of the records and history of the largest Christian body of American origin—the Disciples of Christ.

* * *

Officers: J. Ed. Moseley, President; W. H. Hanna, Vice-Pres.; A. T. DeGroot, Sec.-Treas.; Claude E. Spencer, Curator.

Board Members: C. C. Ware, Colby D. Hall, Henry K. Shaw, Enos E. Dowling, Mrs. W. D. Barnhart, Dwight E. Stevenson, Warner Muir, Merl R. Eppse, Walter C. Gibbs, Richard L. James, Geo. N. Mayhew, Stephen J. England, James DeForest Murch, Edgar C. Riley, W. E. Garrison, Eva Jean Wrather.

Religious Emphasis at Vanderbilt

By E. S. Ames

It was an interesting experience to be one of the leaders in "Religious Emphasis Week" in Vanderbilt University, Nashville, from January 19 to 23. Dean Wicks of Princeton University was the principal speaker and gave three brilliant addresses to the chapel full of students on "New Frontiers." Some of the other leaders were Rabbi Binstock, Professor McMahon of Notre Dame, Dr. Mildred Morgan of Asheville College, and Dr. Lee C. Sheppard of the Baptist Church in Raleigh, N. C. We spoke to classes, sororities, and fraternities, and held panel discussions or forums. There were also periods for personal interviews. The review and estimate of the week indicated that the student interest in religion was greatly quickened.

The Disciples, and their relatives in the Churches of Christ, are numerous in Nashville and in the student bodies. Mr. W. P. Harman, Professor George Mayhew, and Dr. Rogert T. Nooe, point with pride to the Disciples House they have recently built and equipped near the University, Peabody Institute, Scarritt and Ward-Belmont colleges. It is complete with offices, guest rooms, small apartments for married couples, and rooms for men on the third floor. There are fifteen or more graduate Disciple ministerial student. They constitute a happy and stimulating household whose influence under the wise leadership of W. P. Harman and his associates will grow rapidly. It was a pleasure to speak at the Brotherhood dinner at the Vine St., Christian Church to a large and distinguished company. I also enjoyed speaking at Chapel for the State College and meeting many of the national leaders of Disciple Negro work who happened to be there.

For What Should We Pray?*

By A. W. Fortune, Lexington, Ky.

That is a troublesome question for many good people in these times. The situation that prevails in the world is contrary to our Christian ideals. We feel that this situation must be changed, and that we must do our part in helping to change it. We are all a part of this war-program, whether that part be merely paying our taxes for the making of military equipment, or whether it be risking our lives in military service. If we have the Christian attitude, we must be able to pray for the thing that we are doing. What can I as a Christian, who is participating in the war program, pray for in these times?

In the first place, we can and should pray for peace, and that it may come as speedily as possible. That is what we all want. We hate war with its destruction of life and all the finest achievements of man. We abhor its blighting influence. It will be a great day when this war comes to an end, providing the ending in a measure justifies the sacrifices that have been made.

We should pray that peace may come with justice. An unjust peace would be worse, if possible, than the war itself. The wrongs that have been done the little helpless nations must be righted. The peace for which we should pray must guarantee to these and all others the rights to which they are entitled. Peace with slavery is not to be desired, hence I could not pray for that.

In the third place, we should pray that our liberty may be preserved and that the liberty which we have enjoyed may be granted to other peoples. That means freedom of worship. That means free schools and free homes. That means freedom of thought

*Address at a union meeting for Prayer for Peace in Lexington, Kentucky, January 23, 1942.

and freedom of expression. That means freedom of government. I am sure that these desires are pleasing to God.

In the fourth place, we should pray that hatred and revenge may be kept out of our hearts. While we are resisting wrong-doing we must not permit ourselves to hate the wrong-doers. That poisons the soul, and we do not want that. It is possible to contend even unto death for the things that are of supreme importance to us and to the world without hate. If that were not possible, we could not ask God's blessings upon us, for he cannot bless hatred.

In the fifth place, we should pray that the cause of right may triumph. We do not want wrong to triumph. We know that God cannot bless wrong, and that he wants the rights to prevail. If there is any wrong in our cause, we should seek to rectify it. When we have done that, we can ask God to bless what we are doing. In a world that is at war because of wrong attitudes, the resisting of those who are seeking to force these wrong attitudes on others may be the only right thing that can be done.

In the sixth place, we should pray for our leaders, that they may have wisdom in guiding us into ways that are right. In times of war it is so difficult to see the right course. When victory has been won it is sometimes even more difficult to see the right. We want our leaders to have wisdom in guiding us to victory, but we want it to be a victory which will bring the most good to the peoples of the world. For that we should pray.

In the seventh place, we should pray for our young men who are risking their lives in our behalf and in defense of the nation. We should pray that they may be guarded from temptation, and if possible that they may come back to us morally and physically strong.

In the last place we should pray for ourselves that we may have strength and courage and hope

to do our part to preserve the nation and bring peace to the world. We should pray that we and the others who remain at home may be kept from selfishness. It would be an unChristian thing for us to try to make profit out of the sacrifices of others. The need of the world is a cross before us. We must not try to escape it. We must take it up and bear it along with those who face danger.

Mr. E. M. Bowman Dies

E. M. Bowman was one of the best beloved laymen among Disciples of Christ. He was active in local churches in Chicago, in all missionary enterprises, in the interdenominational Laymen' Missionary Movement, in financing the Christian Century, and as a trustee and financial supporter of the Disciples Divinity House. He was one of the founders of the Bowman Dairy Company of Chicago and derived his wealth from that great enterprise. He was seventy-eight years old. For the last three years he has lived in Pasadena, California, making a valiant fight against desperate illness.

He was one of the gentlest of men and a most devout Christian. He was a liberal in his religious sympathies and though firm in his convictions was never contentious nor partisan. He was a loyal member of the Campbell Institute and believed deeply in its purposes and in its freedom of thought and interchange of opinions. He will be long remembered and his influence will go on in widening circles.

The Altars of Men*

Ben Burns

These are strange gifts,
Millionaires' mites for the prince of peace:

Indifference, intolerance, impatience
Superficiality, self-satisfaction, selfishness
Dewdrops in pennies. . . .

Blood of martyrs, of missionaries, of ministers;
Sweat of humidity, humiliation, indignation;
Tears of sympathy, disappointment, effect. . .

Millionaires' mites.

These are stranger gifts,
Widows' mites for the king of war:

Enthusiasm, unity, power
All-out, devotion, sacrifice
Torrents in billions. . . .

Blood of ideals, of institutions, of sons
Sweat of toil, anguish, fear
Tears of sorrow, desperation, despair. . . .

Widows' mites.

*The idea for the above poem was given in a Wednesday luncheon talk by Dr. E. S. Ames in the Disciples Divinity House. The main theme was the contrast between what we are forced to give for destruction in time of war and what we give voluntarily for construction in time of peace.

Poise in a World of Panic

By Harold L. Lunger

In one of his books, Humbolt, the great traveler, describes his first experience of an earthquake. He was in South America at the village of Cumana. Suddenly a shock came, and everything beneath and around him seemed dissolved. The one overmastering impression was, he says, that everything was going, and the things that he had always looked upon as substantial were no longer real. The solid ground was rocking and sinking beneath his feet; the crocodiles ran howling from the rivers into the woods in terror; the very dogs lay panting by his side, unable to bark or scarcely to breathe; the houses, instead of being a refuge for their inmates, were falling in ruins upon the inhabitants, and their screams of dying agony were mingled with the roar of dissolving nature. He looked to the forest, and the trees were falling; he looked to the mountains, and they were tossing like the billows of the sea. Then he looked up, and lo, the sky and the heavens alone seemed stable and unchanging, and he thought "every earthly thing is dissolving, and heaven alone remains unmoved."

Humanity today is experiencing a terrific social earthquake. Governments, institutions, standards and ideals which yesterday seemed as solid as the eternal hills are today being topped and shattered. Is there something above or in our convulsing world that is stable, and unmoved, from which we may gain a bit of poise in our time of panic?

There is, if we are willing to learn from the prophets and from Jesus. There is—in the fact of moral order.

The prophet Amos lived on the eve of great catastrophe for the people of Israel—the complete wiping out of the ten northern tribes. While many were to interpret the collapse of their national life

as evidence of the abdication of God, Amos saw God vindicated in the very process of destruction. The nation had flagrantly flaunted principles of personal integrity, sobriety and character, the sanctity of home and the marriage relationship, and the social virtues of justice, brotherhood and concern for the common good. It was debauched, undernourished, divided, shot through with resentment and bitterness. It had not lived according to the laws of God. It had not met the basic requirements of social health and group survival. So, in the face of the nation's destruction, Amos looked up and discovered the moral order still standing, eternal in the heavens and in the very nature of things on earth.

In one poignant vision he pictures the Lord standing upon one of the walls of the city with a plumb-line in his hand. The meaning would have been clear though no word had been uttered. "As the wall that is not plumb must fall, so the nation that is corrupt must perish."

What we have in Amos is the first faltering comprehension of the fact of moral order, of dependability and law in the moral and spiritual realm corresponding to the patterns of dependability, of cause and effect, in the physical.

To the great mass of the people in Amos' time, religion was essentially a matter of magic. God was conceived of as an all-powerful being who could be bought by sacrifices or persuaded by prayers to grant about whatever his worshipers desired. With his invisible and supernatural powers he was ready to overrule the laws of the world for the benefit of those who propitiated him according to the accepted methods.

Against all this Amos rebelled. God does not control the world in any arbitrary, capricious manner, he believed. He has established law in the moral realm as well as in the physical. Certain causes

bring certain effects, and all their ritual sacrifices cannot avail to save men from the consequences of their past acts. Amos compares the moral law to laws of physical nature in a classic passage (6:11): "Can horses run upon the rock? Or can one plow the sea with oxen, that you turn justice into poison, and the fruit of righteousness into wormwood?" The implication is that men can no more with impunity violate the laws of social justice than they can flaunt the laws of gravitation by galloping their horses over a cliff or trying to plow the sea with oxen. Amos obviously had the idea, though he could not have expressed it in the current impersonal categories, of today's science.

This fact of the moral order is further developed and explored throughout Old Testament times from the 8th century forward. Jesus himself makes it the basis for his own teaching, and Paul, in his letter to the Galatians, gives it its classic New Testament formulation in his warning: "Be not deceived. God is not mocked. Whatsoever a man sows that will be also reap." (6:7-9).

Let us explore a little more deeply the nature, and the practical implications, of this moral order.

The moral law is not something arbitrary, external to reality; it is embedded in the very nature of things.

Thirty years ago Lyman Abbott was discussing this subject in a book on *The Spirit of Democracy*. He pointed out that

By "the law of gravitation" we mean that it is the nature of material objects to attract each other in a certain definite ratio. By "the laws of health" we mean that the nature of the body is such that if one takes certain food, drink, air, baths, exercise, he will enjoy good health; if he does not he will have disease. By "the moral law" we mean that the social organism is such that

if we respect each other's right to person, property, the family, reputation, the community will be prosperous; if we do not it will be unprosperous. The scientist does not make the law of gravitation; he finds it. The physician does not make the laws of health; he discovers them. Moses did not make the Ten Commandments; he interpreted them.

All that seems perfectly obvious today. The moral laws of the Old Testament prophets and the ethical principles of Jesus are not valid just because they are written in the Bible; they are imperative because they are written in the nature of things. In fact, they are in the Bible because men of spiritual genius first discovered them in the realities of personal and social experience.

The thing that makes the Bible the Book of Life, the Word of God, is that so many of its insights into the nature of reality and its principles for human conduct check perfectly with the facts of life as men of all generations have experienced them.

"Thou shalt not steal, murder, commit adultery, bear false witness." The early Hebrews had observed you couldn't build a happy and a stable society unless you abided by these fundamental principles of conduct. No generation since has found a way to circumvent these laws without paying a heavy price.

"No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other." So said Jesus, on the basis of his observations of human life. Today the psychologists and psychiatrists, with their talk about divided and integrated personalities, agree that here Jesus put his finger on something real and significant about human nature.

And so we might go on. Moral and spiritual laws are as real as chemical and physical laws. They are

written in the very nature of things.

It should be observed in passing, however, that moral laws are much more complex, much more elusive than those of elementary chemistry or physics, for example. It is one thing to study molecules or chemical elements, to isolate the various factors that determine their behavior, to set up control situations and discover one by one the effects which are associated with each causal factor. But it is quite another thing to do the same with human beings, singly or in groups, because of the unpredictable elements in human nature, the complexity and elusiveness of the motives and stimuli that influence human behavior, and the difficulties involved in trying to experiment with men and groups under control conditions.

And so, just as the psychological sciences are much less developed and precise than the biological, and the social than the physical, so the laws of morality and religion in complex situations do not lend themselves to the same clear-cut formulation and obvious proof as many of the other sciences. I suspect, however, that we *know* much more of moral law than we practice!

Nevertheless, we have as much basis for assuming the existence of constant patterns of cause-and-effect in the realm of morality and religion as in any other area of reality and experience.

As a matter of fact . . .

Moral laws are always interrelated with other laws; and many of the sciences (Psychology, Physiology, Mental Hygiene, Sociology, Economics, Politics) have been and can be of great service to religion in the discovery and application of moral law.

Dr. Edward S. Ames has made much of the fact that a religious value is always at the same time a value of some other order: aesthetic, scientific, psychological, social, etc. The same may be said

of a particular moral law or principle. And the growing point of religion today, as it was in the days of the prophets, is where men of religious motivation and insight keep themselves alert to the religious and moral significance of the constant patterns, the cause-and-effect relationships, observable in the many areas of human life and endeavor.

One of my Yale professors has told of the way the relationship of economic to moral law came forcibly to his attention. At the close of the First World War a British economist, John Maynard Keynes, a member of the Versailles peace conference, wrote a book *The Economic Consequences of the Peace*. On the basis of exhaustive statistics covering the economic resources and needs of the several European states, Keynes demonstrated that the Versailles treaty, with its severe indemnities against Germany, was utterly fantastic and wholly impossible from an economic point of view. If the treaty were not altered by peaceful means, Keynes declared, it would eventually be altered by force. At the conference table Keynes had sought a more generous peace, one that would have given the delicate German republic a chance to survive. But he was overruled. The important point is that on the basis of a purely realistic economic analysis Keynes had come out at the point where Jesus did when he urged upon his followers the moral principle of loving their enemies, and where the Old Testament prophet (Isaiah 32:10) arrived when he declared that "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

Unfortunately men and women even today have not come to sense fully the importance of these laws of moral and spiritual reality. We have not come to terms with the moral order of the universe. That is the cause of a lot of our grief in individual experience and in group life.

Perhaps this is largely due to the persistence of magical conceptions of religion—to the belief that we can get what we want by supernatural means (prayer, sacrifice, etc.), rather than the way we get what we want in all other realms—the harder way of discovery of, adjustment to, and fulfilling the conditons of the laws of life and nature.

The world-famed Harvard geologist, Kirtley F. Mather, has a fine book on *Science in Search of God*, in which he stresses the importance of our taking more seriously the patterns of cause and effect in the moral and spiritual realm.

The actual presence and inexorable operation of law in the spiritual realm have not yet been adequately appreciated. Men have no such universal respect for the laws of the spirit as for the law of gravity. But give us time, and we shall either learn or die. Unless the individual develops respect for spiritual laws and orders his life in accordance with them, his ability to become aware of the moral qualities in the administration of the universe will decrease, atrophy and eventually disappear altogether. Although he may continue to exist, he does not live; for he becomes that paradoxical reality, a dead soul. As for the individual, so for the human race collectively; it must learn to utilize the administrative regulations in the realm of the spirit or it, to, must die.

The important thing is that the laws are there, whether we recognize them or not, whether we understand them or not, whether we abide by them or not. Ignorance of law excuses no one. And, as someone said in the National Preaching Mission here in Chicago, "You don't break the laws of God; you break yourself against them."

A small boy, who chafed under the "thou shalt's" and the "thou shalt not's" of the home, school, and community, asked his father one day: "When will

"I be old enough to do just as I please?" His father sagely replied: "I don't know. Nobody has ever lived to be that old yet!"

Individuals have tried to do as they pleased, without paying any attention to the laws of health, the Ten Commandments, the Sermon on the Mount, and they have, almost without conception, come to grief. Nations have tried to do as they pleased, without recognizing basic laws of economics, social psychology, justice and brotherhood, and they have invariably suffered war, depression and revolution.

No, no individual, no nation has ever lived to be old enough to do as it pleased! "Can one plow the sea with oxen, that you turn justice into poison?" "Be not deceived. God is not mocked. Whatsoever a man sows that shall he also reap."

In his book to which reference has already been made, Lyman Abbott goes further and discusses the different ways in which we may react to law. He says:

A man's relation to law may be either one of three relations: he may disregard law (either wilfully or through ignorance), he may submit to law, he may use law. A boy grows up at home where his health is not cared for; where he eats what he likes, exercises as he likes, sleeps when he likes; in short, is physically lawless. He is taken seriously ill. The doctor finds that he has undermined his constitution, and tells him if he does not reform his life—eat sleep, and exercise according to law—he has not long to live. The boy reluctantly abandons his imagined freedom and submits to the laws of health. He comes into the second relation to the law, the relation of submission. His health improves and becomes measurably normal. He goes to college and desires to join the crew. The trainer says to him, if you wish to join the crew, you must accept the conditions of the

crew. He tells the boy what he must eat and what he must not eat; what he may drink and what he must not drink; when he must go to bed and what exercise he must take. The boy, ambitious to get on the crew, accepts these directions, loyally, even gladly. He is now not merely submitting to the laws of health, he is using the laws of health in order to equip himself for the position to which his ambition calls him. Disregard of law is suicide, obedience to law is health, use of law is power.

Some day we will learn to use moral laws to achieve the goals of true religion, instead of disregarding them to our hurt, as we have already learned to use the laws of combustion, gravitation, etc., for the benefit of man.

A couple of years ago another Christian leader published another book on Democracy which deals suggestively with the subject of the Moral Law: Gregory Vlastos' *Christian Faith and Democracy*. Brutally realistic, Vlastos has no easy comfort or consolation for Christians of our time. Surveying the madness of our world, he asks: What can God do?

He cannot change his nature to make up for our stupidity, and make unworkable things workable for our sake. The prophets discovered this long ago. They found that, if men will not know willingly the God of love, they will know unwillingly the God of wrath. . . . That is why there is hope, grim hope. There is no assurance that the community of love and justice will triumph today, or tomorrow, or twenty years hence. But there is the certainty that no other community can triumph, for none other fits the structure of reality. . . . It is like the man who thinks he can build on sand. Reality does not shake a warning finger in his face, nor does it take him by the scruff of the neck

and make him quit. It lets him build. Up go the walls, and after a while the house stands complete. The practical man, the man of action, now sneers at the quaint ideal of building on rock. All seems well for days, for months, till the rains descend, and the floods rise, and the winds blow and beat upon that house, and down it falls, and great is the fall thereof. What then? The crash of the old house is an opportunity to build a new one on surer foundations. But it is no more than opportunity. It is not a compulsion. There is nothing to keep our friend from giving sand a second chance, or a third. Every time he does this there will be another crash, and another chance to change his mind.

Is there anything to keep him from doing this over and over again endlessly? Yes, his own nature. He is a man, with a capacity to be rational, that is, to recognize reality, and learn from it

—and come to terms with it!

And that, I think, is a source of hope even in these times. With our house of world culture in ruins, we have another chance to change our mind, and to build more securely. We are face to face, as a world, with the solid and stubborn reality of the moral order. Next time, will we build according to laws of sound economics, psychology, politics, —of morality and religion? God grant that we may! But if not the next time, some time! For we must eventually come to terms with reality!

In one of the most dramatic episodes of *Grapes of Wrath*, we see a plowman astride his great tractor, tearing up the acres and literally bumping over the shacks once occupied by the sharecroppers. One dispossessed tenant, beside himself with anger, threatens to shoot the plowman. But the plowman remonstrates that he is only a tool, that he has no

evil motives and that he is simply obeying orders. He needs his job to feed his family. Very well, then, the boss who gave the orders ought to be shot. But he, in turn, takes orders from the bank. The bank president, then. But he simply carries out instructions from "the East." "But where does it stop?" demands the tenant, "I don't aim to starve to death before I kill the man that's starving me." And then, more reflectively: "I don't know, maybe there's nobody to shoot. Maybe it isn't men at all. . . . I got to figure, we all got to figure. It's not lightening or earthquakes. We're got a bad thing *made by man* . . . and so help us God, that's something we can change."

A Prayer

Our Father, we pit the few fretful years of our lives against Thy eternal patience. We are experimenting; thou art experienced. Thou hast long known and clearly shown to Thy children the right way, but in our ignorance and arrogance we try all wrong ways first. Continue Thy mercy toward us until we learn to trust Thy wisdom, heed thy voice, and walk in thy way. Help us to see beyond the limited horizon of our day to the eternal purpose of God. Lift us from the weakness of confusion to the strength of a dedication to thy will. Make us keenly aware of thy presence, that thou art here and thou dost care. Teach us to live in the midst of troubles with an untroubled heart. Make us taller than the night which surrounds us, bigger than the problems which perplex us, and larger than the little things which daily crush us. Remove all barriers and impediments from our lives that we may fully become thy children, and be unfettered in our work, and unrelenting in our hope of the coming of the Kingdom of God. Through Christ we pray. Amen.

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Ordination Statement

*By Ralph Lewis**

When I was sixteen years old I ran away from an unhappy home and took refuge with a family of Pennsylvania Dutch people in a small mining town in northeastern Pennsylvania. I worked in the slate mines, participated in family and community life, and for the first time in my experience, attended church.

After four years I left Pennsylvania. I came to rest some time later in Miami, Florida. Under the influence of the YMCA where I lived, I attended church but it was an attendance due more to the compulsions of the conventions surrounding me, than any deeply felt personal convictions. I was indifferent to the church because it seemed so distant from my real world. As a matter of fact my own observations led me, at that time, to look upon the church as a place where people went once a week to take part in a play, which, when ended, rewarded the actors by permitting them to return to the more comfortable routine of a mundane life.

The fact that the church had little hold of me, in those adolescent years, did not mean I was uninterested in religious values. I worked in the YMCA as assistant Boy's work secretary. One of my chief jobs was to assist in the work with the Hi-Y club, an organization of High School youths dedicated to living a Good Life. Our authorities were the Bible and God. Unselfishness and kindness to others became the test of our membership. Our standard of

Mr. Ralph Lewis: Ph.B., University of Chicago, 1932; B.D., Chicago Theological Seminary, 1935; Pastor, Hill City, South Dakota, 1935-37; Graduate Student, Sociology, University of Chicago, 1937—; Illinois State Parole Officer, 1937—; Member of University Church of Disciples of Christ, 1927—. Ordained in the Chapel of the Holy Grail, Disciples Divinity House, February 8, 1942. Officiating clergymen, Walker H. Alderton, Samuel C. Kincheloe and Edward S. Ames.

measurement was the then popular slogan of Three Square Development — Mind, Soul, and Body — against which every separate act of conduct was evaluated. It was stiff and somewhat superficial and yet it provided for me a deeply emotional and religious experience.

I entered Penn State in the fall of 1926. Though I was now attending church regularly I had not changed my opinion of that institution as something removed from the actualities of life. As a sort of 'next best' thing I identified myself with the college 'Y' associaton. The basis of our activity was a kind of detached fellowship and prayer. We looked upon the world as a good place contaminated by evil, which we, in our small way were resolved to eliminate or at least diminish. Gathered together in small groups, sometimes in the silence of the nearby mountains, we prayed and meditated to the end that 'Good' would somehow win out. During the Christmas Holidays of my first year I was selected to be one of three representatives of the Freshman class to a world wide student YMCA conference in Milwaukee.

On my way to the conference I visited some friends in Chicago who took me to the Disciples Church. I was so pleased I left the conference before the final session in order to be back at the church the next Sunday. I stayed in Chicago a third week for the express purpose of attending a third service. Nothing that I had ever done before made such an impression upon me. I couldn't get the church out of my mind. It was so new, so different, so unlike any church I had ever been in, so much more acceptable than I thought any church could be, that a keen sense of wanting to belong immediately possessed me. I had a strong feeling that I had at last found my church. I had an equally strong feeling that by finding my church I had simultaneously acquired an appreciation of the uni-

versal church. I couldn't avoid a feeling of close identity with something tremendously important and wholly acceptable.

On the way back to Penn State I attempted to analyze this brief but penetrating religious experience. I decided that foremost in my enthusiasm was a keen satisfaction with three elements of theology which formerly had interfered with my beliefs. First, Jesus, who had always been somebody uncertain out of a dim past, lost his mystical vagueness and became a living being representing human aspiration; secondly, God, about whom I formerly had no definite conception, unless it was one limited by anthropomorphism, became the most important idea and ideal in the world, pervading the universe, and explaining whatever advances were made by men in the art and poetry of living; third, the Bible, which I had formerly hesitated to accept because of some questions about its literalness, now appeared sublime as the honestly written record of man's striving to reach God, an evaluation which to me makes the question of literalness of little significance. This analysis took place more than fifteen years ago which means that what I write now might be a little bit conditioned by subsequent training, but this I know, that for the first time in my life I felt that I could now believe what my mind would accept.

The practices of the church were as completely acceptable as its theology. The sermon was a vigorous and honestly intellectual effort to season belief with sense; the Friday night dance was a fearless acceptance of a wholesome pastime; the educational program of the church was a sincere tribute to the importance of learning. The Sunday Dinners, the parties, the genuine fellowship, the music, the total life of the church, so much a reflection of our daily life constituted a church which successfully bridged the gap between the Spiritual and the

Material, a church which not only sought, as indicated in the weekly calendar, but also accomplished the ideal of making religion as intelligent as science, as appealing as art, as vital as the day's work. Soon upon my return to Penn State I arranged to transfer my credits and the following semester entered the University of Chicago.

When I completed my studies at the University, while still under the influence of the Disciples Church I entered the Chicago Theological Seminary, from which I graduated three years later. I took a pastorate in a small western town in South Dakota. Even before I arrived I had decided to put into practice the ideas I had acquired during the fifteen years' membership at my church. My ministry lasted a little more than two years. It was marked, I think, by a sincere effort to help the community live a whole and happy life, and therefore a religious one. I tried to make our little church a place where the townspeople could come, not only for religious inspiration, but also for participation in activities as real to them as their work or their evening meal. Each little act of the town or of its people became an act with religious possibilities. We had some opposition but we finally succeeded in starting a program of recreation for the youth of the town, educational classes for the adults, a library, a public health program, and perhaps, more important than all these, some beginnings of an awareness of the possibilities of a fuller, more creative town life. Our Public worship life was well emphasized and well attended. Our constant aim here was to make religious expression natural and intelligent. There is reason to believe we often succeeded.

I left my pastorate because I felt I could make a greater contribution in another field. For the past five years I have worked, first with Juvenile, then with adult, offenders. I see my work as distinctly

religious, because it's my job to assist people, morally ill, to adjust themselves to a fruitful, constructive life. In a sermon a few weeks ago Dr. Ames expressed casually what might very well be an excellent statement of the goal of my interest when he said "The function of religious is to encourage and support the human aspiration to fulfill itself in terms of an ever growing universe."

With the outbreak of war came the realization that I might be of service to my country. I am planning to apply for a post as chaplain. I have no illusions about the horror or the stupidity of war. But neither do I have any doubt about its present need. I feel called upon to assist in this struggle. I think that as a chaplain I can make a contribution. Enigmatic as it might sound I think that contribution will take the form of attempting to preserve constructive elements in a destructive business. I hope to provide some light and hope for men living in a gloomy world. I think that if I succeed I shall be working for both man and God. My ordination means a consecration of my effort toward both.

"The True Faith"

By E. S. Ames

The hot spot in the annual meeting of the International Council of Religious Education recently held in Chicago concerned the discussion of the points of view in two books: Harrison Elliott's, *Can Religious Education Be Christian?* and Shelton Smith's, *Faith and Nurture*. The former champions the general position of educators like Coe, Bower, and Dewey. The latter opposes this position with the zeal and methods of traditionalism and fundamentalism. Anyone who wants to know what the great and far-reaching tensions in current religious thought and practice are all about can find no more typical and exciting statements of them than these

two books present. Every intelligent, educated preacher should come to grips with them.

Many of us often use the expression; "the true faith." What can this mean in the light of such discussions as rocked the International Council? The case was sharply set by a learned scholar on Elliott's side when he said that in the minds of the best informed New Testament authorities it is impossible to define in any one formulation "*the faith*" of the early church. Greek Christians did not agree with Jewish Christians. There were diversities in each of these groups, and such differences have marked the sects and parties within Christianity down to this day. The denominations of Christendom at the present time illustrate in new ways what has always been true. Perhaps nowhere have the differences faced one another more clearly than in the meetings of the International Council. Nowhere, either, have they met one another with more understanding and in better spirit. Mr. Homrighousen, representing Shelton Smith's general position, and Mr. Elliott, representing the liberal view, spoke with candor and humor, yet with the utmost seriousness. Those present seemed to be in far greater numbers sympathetic with the ideas of Mr. Elliott.

From this liberal ("liberal" is used for want of a better word) standpoint, if we cannot justifiably speak of *the faith*, what sense can there be in saying "*the true faith*?" The answer evidently is that it can no longer be used as it has so long been used by those who have set up rigid creeds and dogmas and have assumed themselves to be in possession of the keys of the kingdom and therefore able to exclude and excommunicate all who refused to subscribe to their creed.

In place of the *true faith* which now is necessarily spoken with a knowing, though genial smile, it is possible to say the *truer faith*. This truer faith is not based upon a dogma but upon an *attitude*. The

attitude of love and reverence toward Jesus Christ is more essential than any doctrine about his person. When the old forms of words are used, such as Son of God, Savior, Redeemer, they take on the deeper meaning, expressing loyalty of spirit, free, voluntary devotion, earnest desire to live in companionship with him even to the point of sacrifice and death. The dogmas, losing their ontological character, become honorific terms with living and directive meaning in the most important things of life. The true faith changes into the good faith.

The Disciples set out on their adventurous career conscious of this distinction. They definitely said that belief in Christ meant loyalty and devotion to him. When my father took the confession of a candidate for membership in the church he asked, Do you believe in Jesus Christ, the Son of God, and your Savior, and do you earnestly desire to follow him? He always explained to me that this question was asked as a test of fidelity and not as a theological question. It was this emphasis of the Disciples that led him to leave the Calvinistic denomination in which he had been reared and educated for the ministry, to become a minister among the Disciples. His enthusiasm for this freer, more vital, faith and fellowship was intense and radiant. He saw in it a real ground for Christian union. He realized that it allowed liberty for the widest variation in personal convictions and beliefs so long as these were not made conditions of fellowship in Christ and in the church. He made you feel real meaning in saying we were neither trinitarians nor unitarians but sought to be simply Christians. There is meaning still in those words and they may well point to the open way in which the Disciples may yet find their own unity and a basis for union with all others who cherish this attitude.

Unfortunately the Disciples are too much divided today, but they are divided only where and in so

far as they have drifted into the common fault of Protestantism of magnifying a dogma instead of this attitude of love. The conservatives have been overtaken by the very human inclination to keep the *true* faith pure. They are not willing to trust the *attitude* of loyalty to Christ to be the basis of fulfilling their great dream of union. The liberals are more disposed to make this attitude the supreme test of fitness for the religious faith but they are not adequately aware of its importance and its possibilities for renewing the life of the churches and making a persuasive appeal to non-church people who are tired of the old theological conflicts and the debility of the churches. Clear understanding of this distinctive and significant position of the Disciples on the part of their trained ministers and educated laymen would revive the early zeal of this movement and would make possible the finest fellowship with all other religious bodies. At the present time too many cultivated Disciples do not see how they can claim anything significant for their own fellowship without offending their religious neighbors. The consequence is that they are neither at peace with themselves or with people of other communions.

It is because of this *truer* faith that we do not need or dare to insist that we alone have the *true* faith. When a disciple minister realizes this fact he is in position to tell with confidence and pride the history of the Disciples, their distinctive position as vitally meaningful for the religious needs of our day, and to appeal to all who will listen, to join in this effort to make the Christian religion more effective than it has ever been.

The annual meeting of the Campbell Institute will be held in Chicago August 3-7.

Symposium Letters on Preaching

C. M. Chilton, St. Joseph, Mo.—I look back with gratitude to the first church of the Disciples that I knew, the church of my childhood, on the frontier, in the Seventies. At first there were only four members, then there were sixteen. Having no building they met where they could, in the schoolhouse or under the trees. Seldom did a minister come that way. There were many hindrances and discouragements, but in spite of everything they kept on. When I inquire what it was that held them together and inspired them to continue their efforts, the answer comes readily, they believed earnestly that they had come into the possession of some ideas that were of great importance not only to them, but to the whole of Christendom.

I grew up under the influence of those ideas, it was through them that I was led to take up the ministry, and they have never lost their hold upon my thought and imagination. The right of every individual to his own faith as between him and God. The greatness and nearness of God. The supremacy of reason. The complete freedom and responsibility of the local church. The authority of Christ and his word. The vision of a united church. I remember with fondness how they exalted the church service, the sermon and the Lord's Supper, above everything else. Their simple New Testament faith. The idea of going clear back to Jesus and recovering Christianity, just as it issued from his mind. They did not grasp the full import of these ideas, nor shall we as a people soon do so; they are great germinal ideas which may be known only as they may be revealed, slowly, by the spirit of God. I venture to affirm that our continued usefulness will depend upon our ability to continue to be loyal to them, and to grow in the apprehension of their deeper meanings.

Marshon De Poister, Rennselaer, Ind.—Strangely enough, the elements of Disciple teaching which figure most prominently in my total emphasis—preaching, teaching, and in private conversation—did not become articulate until I became a resident minister and I had a chance to put them into real practice. Before that they were merely “vague ideas.” Now I know they’ll work.

The first distinctive Disciple element which characterizes my emphasis is the “common sense” view of religion, trying to discover the real and inherent “nature of religion,” and how this works within the souls of people. I sometimes think that this “practical,” “down-to-earth” emphasis may lead me away from the more mystic elements in religion, but at present it is the only satisfying emphasis for me.

A second distinctive Disciple element which characterizes my emphasis is that denominational lines of religion are foolish, artificial, and completely superfluous. I must, of necessity, accept *anyone* in my fellowship who claims that he has an “at-homeness” with our ideas of service to mankind under the banner of the general spirit of Jesus. (Incidentally, I believe that our “tradition” has departed from this original inclusiveness of early Disciples.) In my heart and in my church I have an all-inclusiveness for Christians. Some call this open membership. So be it. If I come to a spot where I am denied the privilege of believing that, then I am in the wrong profession. I cannot practice and live an exclusive religion.

Arthur A. Azlein, Harristown, Ill.—Your query is especially pertinent to the modern rural church field. Within the past generation rural America has been completely revolutionized by the advances in transportation facilities. Now, with automobile transportation already curtailed and with the likelihood of further limitations, farmers are being

forced to look to their own immediate communities for many of the services which they formerly sought in urban centers. In many places the church is the sole institution in a position to take up the new challenge. Rural people are again looking to the church as the center of worship, community life and entertainment.

It is precisely at this point that the Disciples become significant. That emphasis upon a simple unity of Christians, that burning desire to get beneath man-made conditions of fellowship to the eternal bases of human community, which has always been the mark of true disciples, is the prime concern of modern rural areas. Rural churches are being called upon to serve a community. They sorely need to hear and to practice Christian unity. The Disciples' plea for unity must echo in words and action across the countryside in this day of stress.

And lest this new emphasis upon local community centers become provincialism, the Disciples' plea for unity must be extended to its world-wide limits. It must go beyond social and political lines, yes, even beyond national boundaries and battle lines. Isn't it altogether probable that the Christian fellowship is the only unity that can endure such strife as this? And what greater force for reconstruction and reconciliation could there be than countless Christian nuclei throughout the country preaching and practicing Christian union?

Paul R. Lee, Gulfport, Miss.—The Disciples of Christ in their formative years took shape around a body of teaching with distinctive elements in it. But to the best of my knowledge they do not have at the present time any teaching of significant validity elements of which can be honestly considered distinctive of the group. Thus I am forced to conclude that my preaching and teaching contains no such teaching to my knowledge. If such teaching

or knowledge should have arisen in the history of the Brotherhood at any time I am confident that if it were of worth it would have become universal before it became a teaching of the Brotherhood. Thus by the very social nature of developing knowledge through ongoing generations I feel confident that no religious body will have over any period of time any body of knowledge of value, elements of which it can deem distinctive of the religious body.

Sterling Brown, Des Moines, Iowa—I find that the distinctive elements of a practical religion—sane view of initiation into the Christian tradition, intelligent devotion to Jesus' ideals in an incomplete world, working conception of God, faith in humanity—are the Disciple teachings I use most often in my religious work. With these elements one has a religious ideology which is functional and adequate for the times—and for the darker days to come!

Teaching in a seminary where various denominational backgrounds are in evidence, I find my appreciation for the Disciples' position growing. The main reason is that the "position" is developmental and not static. Disciple students are unhampered by theological shackles which prevent one from being at home in the modern world. The few exceptions are those who come with copies of the *Standard* in each pocket and less in their heads!

Lloyd V. Channels, Peoria, Ill.—I have been giving considerable thought and effort this past year to an interpretation of the nature of the Church, seeking a fuller understanding of the Disciple attempt to follow the New Testament pattern. I think our worthy founders were correct in their aim, but incorrect sometimes in their application and method. When we look closely at the New Testament church we see that its true and distinctive nature came, not from any specific forms or ceremonies, but from the living and vital religious

experiences to which those forms gave expression. Thus the form of baptism was not the important thing, but the saving relation between man and God of which any baptism is a symbol. So also the form or manner of the communion service is not so important as the desire for communion with Christ of which any communion service is an expression.

Fundamental to the New Testament church was a loyalty to Jesus—a conviction that He was the Way, the Truth, and the Life. The Church was then, and ought to be now, a community or fellowship of those who have that loyalty. To make of the local church such a community is to follow the New Testament example,—a fellowship of those who love the Lord.

Robert W. Burns, Atlanta, Ga.—In reply to your question about what sermons should say in these days of war, I have just looked over the subjects for my last eight messages and believe they contain something of the emphasis we should make. Here are the subjects:

The Autograph of God.
Whom God Hath Joined.
That They All May Be One.
The Hammer on the Anvil.
The Serpent and the Dove.
The Interdependence of Mankind.
Christ's Appeal to the Irreligious.
On Giving Ourselves the Jitters.

You will be interested in the fact that you are responsible for starting my mind on one of the sermons by a sentence in an article some years ago in the SCROLL in your own hand, "We must be as wise as serpents if we are to be as harmless as doves."

The sermon "The Hammer on the Anvil" was based on that wonderful news story in the CHRISTIAN CENTURY about the sermon preached by Count Galen, the Roman Catholic Bishop of

Munster.

You asked about "distinctive Disciple teaching" in my church work and preaching. We have found very helpful the little book written by Dr. Bricker and myself which states the commonly accepted position of our people. We give this out every year to hundreds of people and on the basis of that platform receive more than a hundred new members every year. You are familiar enough with this little book to know that it really is distinctively Disciple.

In addition to using this booklet, sometime ago I preached a series of sermons on the great ideas which have moulded the message and the program of our movement. These messages were:

The Unity of the Church.

How to Become a Christian.

The Priesthood of All Believers.

The Importance of the New Testament.

The Sin of Schism.

The Church Is Christ's.

Every year in our congregation we have a class in The Story and Message of Our Brotherhood. To this we make a great effort to have all new members and such of our older members who wish to refresh their minds come.

We are doing a great deal more than just talking about the old plea in this congregation. In many distinctive ways, we are demonstrating what we believe. The Sunday morning broadcast brings from our Church to all the South every week the voice of a minister from some church in Atlanta, inviting people to attend church that day. We always close it with a simple statement, "Come to church today, to the church of your choice or convenience and to whatever service in that church may best answer the needs of your own spiritual life, but to you, whoever you are and wherever you may be, this is the invitation of the whole church, on this Lord's day, come to church." We maintain a sys-

tem of inquiry in the hospitals by means of which we pass on to many churches information about their own members who are sick. We supply the other Christian Churches of Atlanta with names of new families who have moved to our city and are living in their neighborhood.

Miss Caroline V. Crouch, Chicago, Ill.—On reading your article, *Disciples Distinguished*, in the February issue of *The Scroll*, I was impressed by the simple, concise presentation of the distinguishing characteristics of the Disciples. You have given an outstanding pattern for reference and for comparison.

That the Disciples were American born is another evidence of the weakening of old world traditions when brought into a new world which invited freedom of thought and of discussion on problems social, political and religious. Here were born institutions based on common sense, on reason, on the importance of the common man's opinions.

Well do I remember the sermons I have heard on rightly dividing the word, against the doctrine of original sin, on conversion, and on the Lord's Supper as a memorial institution. One who has heard these simple statements concerning our faith wonders at the confusion in the religious world concerning them.

Your interpretation of Christian union was not so familiar to me. However, it is so sane and understandable that I hope many religious thinkers read it.

May we also appreciate our intellectual and religious inheritance and with the courage of our great leaders of the past make our appeal to these later generations "in terms of the learning and spirit of the highest Christian consciousness of today."

Accept my appreciation for your message.

Fred W. Helfer, Hiram, Ohio—Rather than theorize about preaching in war time I simply hand

on to you a case study. Since Pearl Harbor I have used the following subjects: 1—"Christmas in War Time." 2—"Our Chief Concern in '42." 3—"Discouraged Idealists." 4—"A Light in Our Darkness." 5—"An Engagememt Very Difficult." And 6—"Values."

My *first* sermon was simply a plea to celebrate Christmas despite the war: "If it took a perfect world or a perfect people . . . there never would be the joyous keeping of the day." More than ever we need the reminder of the true meaning of Christmas. In the *second* sermon the emphasis was on faith: personal, to be good men and courageous; social, to stand for justice, opportunity for all and an inclusive brotherhood. In the *third* sermon "We were bombed out of our complacency; bombed out of our sense of security and bombed out of our isolationism." Really ten years ago things were worse than they are now: men were not wanted, their services uncalled for; multitudes had no present and worse there seemed no future for man who is a "forward looking animal." But now man is needed. I stressed the validity of our work, the supremacy of Christ, the inspiring fellowship of the church in all lands, the one God and the one brother-man. In the fourth sermon a quotation from Bell's book "Still Shine the Stars" set me off. He tells of the other time when civilization was almost obliterated when Alaric sacked Rome in 410. A Christian martyr of the day said "Far above this darksome circus still shine the stars." The fact was presented that for our darkness whether our personal sorrow or social tragedy, a light has come into the world. The *fifth* sermon was inspired by Cromwell at Dunbar, when surrounded by the enemy on all sides he remarked "We are upon an engagement very difficult." We are to treasure laughter; but to remember that "life is a struggle as well as a dance;" but for that struggle men are heroically fashioned.

Christ and his followers have endured crosses. In "Values" was the lesson that the "duration" will force us to basic living: what is physically necessary, mentally essential and morally valid and valuable. There is to be no "normalcy" to come back to after this war; only a new world of our own desiring and of God's fashioning shall be large enough for the divine spirit in man.

For the coming weeks there are such subjects as "Youth Has a Future," "If I Must Boast," "If the Light in Thee Be Darkness?" and "Pilgrim of the Inner Way." I trust these sermons shall say something today which will be somewhat valid tomorrow and the day after tomorrow.

Forrest L. Brock, Mount Carmel, Ill.—For such days as these a vital constructiveness for the soul of man is needed. A faith and a conviction that gives steadiness to his decisions and actions is of utmost importance. A recognition of his righteous relationship to both God and men—all men everywhere—is of definite necessity. The power and effectiveness of the church and its founder yesterday, today and for tomorrow must be his chief concern.

Messages with the above elements of teaching govern this writer's presentations in these days of world disorder. Fill the souls of humanity with the positiveness of these truths and the evils of fear and doubt and uncertainty will not enter in and destroy. First Thessalonians, chapter five, offers potent advice. "Ye are not in darkness—. Let us watch and be sober—. Put on the breastplate of faith and love—. Comfort, courage. Be long suffering toward all men—. Pray without ceasing—. Hold fast that which is good."

Certainly this and like advice is not original with this writer. But he is totally ignorant of any other source of help that will comfort and convict and

strengthen and challenge those who wait hungrily in the worship service. It is a great hour for the ministry.

Disciples Have Rich Heritage

By Stephen J. Corey

We see two great dangers confronting our Brotherhood. They are first, secularization. That is being caught in the dominant stream of American life and worldliness today; putting the material and the secular above the spiritual and the Christ-like approach to life. Giving lip service to God, but living to make Him negligible in our individual relationships and in our innermost souls. Having an intelligent approval of Jesus as the Son of God and denying Him by not making Him the Lord of our lives. The other danger is the crystallization of our religious thinking, confining it in old grooves and deeply worn ruts of the past. Exalting shibboleths and party names and denying to each other the freedom which is in Christ. Alexander Campbell, one of the greatest liberals and one of the freest men of his day, said toward the close of his life to a dear friend, that the greatest tragedy which could befall the Disciples of Christ, would be for anyone to drive down a stake and tie us all to it. He was the great apostle of religious and intellectual liberty of his day. He kept his mind open and was never afraid to change his opinions. Holding loyally and with great conviction to the revelation and full efficiency of the Word of God, he was constantly on the alert for new discoveries of truth from its pages. He was afraid of the static, crystalized, dogmatic thinking of his day and cried out against it. Of all religious people, the Disciples of Christ have the greatest inheritance of religious freedom. In this day when there is a tendency abroad and in our own fellowship to insulate Christian thinking from the Divine current of liberty in Christ, we

need to be on our guard that we do not come under such a yoke of bondage.

From *Christian Worker*.

Faith and Knowledge

John O. Pyle, Chicago

Faith and Knowledge are inseparably associated in a living experience, which is the present moment. Here, too, is action, for which both faith and knowledge appear to have their being. Live, active, conscious experience, Janus like, faces two ways: backward into a limitless Past; forward into a limitless Future.

In the backward look, buttressed in present awareness, broad at base but rapidly narrowing toward early childhood, extends that promontory of knowledge comprising our memories. The roots of this knowledge, always alive, rest in the physiological reflexes of the body, the instinctive responses of the sense-organs, and the habitual reactions of the individual mind. On every side of this promontory and beyond it, above and below it, penetrating the intricate interstices of memories' patterns, imagination, fancy and reflection have built a fluid world. This world extends backward and outward, and upward and downward unto that "Beginning" when "The earth was without form and void, and darkness was upon the face of the deep." Floating in this fluid world of the individual mind, the patterns of memory are forever falling apart, or their lines of demarkation fading. In the light of this changing background, pushed by every surge that helps make life,—hunger, desire, ambition, hope, adventure, fear, we act; we must even though action spend itself to hold the body erect while we stand, or sit.

Action is in the present, but must always face the future; for the present moment must prepare for and give place to the moment which follows. The

present moment must regard itself as the cause of which succeeding moments are the consequences. In the successions of the past, consequences and cause lie together in simultaneous view. In the forward look consequences can only be imagined, the temporal succession is not all present. Physiological reflexes and sense-organ responses are as yet unchecked; habitual reaction may miss their mark. The facts of memory merge margins with unfulfilled ideas. Now our faith is tried. Faith in our knowledge of the past asks only for accurate portrayal of spacial simultaneity and temporal succession in relations of events that have already occurred. Faith in our ideas of the future must bolster a vision of relations in events that have not yet occurred.

Faith is an attitude of mind toward a content that is partly factual, partly ideal; and strange as it sounds, there is no close tie between faith and the truth of the knowledge or the ideas to which the faith attaches. One level of faith appears possible while the mind runs the whole gamut from sheer gullibility to the strictest demand for evidence. Attitude toward evidence is largely a product of training and habit, though certainly influenced by inherited disposition. Undisciplined faith is akin to love. Normal mother-love asks for no evidence; and when confronted by evidence remains unconvinced. Abiding in this mother-love the inexperienced child enjoys its "Kingdom of Heaven". Adult experience, like that of Paul, must witness intruding in this kingdom, ways that are not "Childish ways",—the coldness of law and human judges, the terror of shipwreck, the bite of serpent, the duplicity of strangers, the treason of kin.

Educators have learned the possibility of perpetuating in the individual a semblance of the child's kingdom of heaven by fixing in the mind a belief that this period of irresponsible innocence on the

one hand, and responsibility to the point of sacrifice on the other, is a picture of what all existence can and should be. The child is taught a belief in the unreality of, or the minor significance of human judgment, shipwreck, bite of serpent, duplicity and treason, and promised a full restoration of childhood's kingdom in some far off elysium. Examples of this educational attitude are discernible in the public schools; but far more profound instances are the practices in the parochial schools of many American church organizations. It is conceivable that in some future time our Bill of Rights will be extended to the lives of the young, before these methods of education incapacitate them for appreciating, enjoying, and living within, the provisions of these rights.

Since the beginning of historic times organized sects, parties, and schools have sought to extol faith in dicta that bear no evidence other than the voice of the spokesman whose dicta they are. We still do this sort of thing when we honor the authority of an expert in some field of action or of thought. But there is a difference. Experts are not secretive about the skill they enjoy, or the knowledge by which it is guided. On the contrary they claim to act within a field capable of being duplicated by anyone under similar circumstances, and to speak a language that most know and anyone can learn. Their criterion of knowledge is: "What is the evidence"? Their attitude: "If it be true it matters not who said it; and the function of truth is to contribute to the life and happiness, of everybody, everywhere, at all times."

Knowledge based upon critical evidence has proven itself in experience best calculated to support successfully ideas that must be realized in future time. Drawing heavily upon sense-organ response, carefully submitted to checks by all the senses that contribute to complete perception, it has

proven itself best able to withstand the surprises of contingent elements hidden in the immediate future. Moreover, those who seek to build their faith on knowledge experimentally tested and submitted to critical reflection, seek also to keep it exposed to the brilliantly illuminated present, where life is. The past is looked upon as a museum of fossil events, to be studied for what it can contribute to living. Out of the living is sought to breed those ideas which alone can ameliorate the unhappiness of the present by their realization in a contiguous future. As for the remote future, well, they can say with Jesus: "Sufficient unto the day is the evil thereof."

Critical Comments

On February Scroll

1. "Return to the beginnings of Christianity."
(page 161, par. 4)

What does this mean? If practices is meant, that would seem impossible. Conditions in the twentieth century are so different and so much more complex than in the first century. I cannot believe you would advocate a movement that in its extreme expression results in such sects as the Jehovah's Witnesses. If by "beginnings" you mean the fundamentals of Christianity, who is going to be the judge as to what these are and to what extent modern Christians have deviated from them? I should think there would be room for endless discussion. What is the "faith once delivered to the Saints?"

2. "Supremacy of Reason over Revelation." (page 161, par. 4)

Human beings being endowed with the ability to reason—more or less—should, of course, make this ability function. But there are so many things beyond our ability to explain or "reason out" that one is inclined to question the infallibility of the reasoning power. Was not this the problem that Paul had to meet in his dealing with the Greek converts?

See I Corinthians, 2. Any way, what is Revelation?

3. "Bible should be read as any other book" (page 161, par. 6)

But the Bible is different from any other book—indeed isn't a book at all but a set of books. Reading, too, may be simply a superficial skimming of the pages or a serious attempt to get at the meaning. Modern scholarship has given us so much knowledge about the Bible that we read it more critically and probably more intelligently, if we read it at all. The emphasis on "higher criticism" made by scholars has, I fear, given the ordinary layman the feeling that only the trained can read the Bible with profit. I am not sure this is all to the good. After all, the Bible is the course-book of the Christian religion. Do Disciples encourage the reading of the Bible by the people so as to become familiar with it or do they emphasize its interpretation by Alexander Campbell or other leaders as Christian Scientists read their Bible by the aid of Mrs. Eddy's Key to the Scriptures?

4. "Doctrine of Original Sin" (page 162, par. 2)

Calvinism, of course. I should hope that no one would maintain, in these days, such doctrines. Never-the-less, I can't see any *objection* to infant baptism any more than I can see any objection to any special *form* of baptism (pouring, sprinkling, or immersion.) Baptism and confirmation should be natural sequences in religious life as school and college are in the intellectual life.

5. "Conversion." (page 162, par. 3)

This paragraph ought to find no objectors. But how is this a distinguishing trait of Disciples?

6. "Lord's Supper." (page 162, par. 4)

This is a Protestant and not a Disciple doctrine, is it not? I am not a "Protestant" and would not see eye to eye with you in this matter. I think the Protestant view has lead to overlooking the "worship" side of the religious practices. It is not that

the forms and ceremonies have anything efficacious in themselves or in the words said, but the "attitude" is important. Even the practice of kneeling or at least bowing the head during the prayer—not uncommon in many Protestant churches—has at least the value of keeping the attention of the congregation from wandering to extraneous things, and helps dispel the idea that the prayer is addressed to *them*. Or is it? Sometimes I have wondered if the so-called *prayer* was not simply *propaganda*.

7. "Most Congregational." (page 163, par. 2)

I don't quite understand this phrase. Even the Episcopal church is congregational in its government of the local church, having a *vestry* to manage its affairs, this vestry being *elected by the members*. You have an *official board* but its function is, as far I can see, the same. The Episcopal church has, to be sure, a *Bishop*, but his authority is strictly limited by the "Constitution" of the church even as the President of the United States is subject to the Constitution.

8. "Union of all Christians" (page 163, par. 3)

Of course this could be accomplished over night by all becoming Roman Catholics. But you add—"without a creed or ecclesiastical authority" and so you eliminate not only the Roman Catholics, but Lutherans, Episcopalians, Presbyterians (who are not far from uniting with the Episcopalians) and even the large Methodist communion. This only leaves in the main the Congregationalists, Baptists and Unitarians. And, of course, the divisions in your own ranks—Christian, Church of Christ. I think "union" looks hopeless.

But I believe you have shown in the University Church what is possible. Under your fine leadership you have gathered together people of *various beliefs* and have demonstrated how they can work together in religious undertakings and for the cause of Christianity, notwithstanding their differences.

In Defense of Fiction

By Harold Roberts, Ottumwa, Iowa

My Dear Bradney:

It is a wonderful thing when two clergymen can correspond so freely as we. The explanation lies, of course, in a reality that I have come to cherish dearly—the reality of mutual respect and sympathy and love. There is too little of such reality in one's experiences for one not to value it dearly when he has it. There is a deep identity that creates union between us. I cannot, words being what they are—limited agencies—, and possessed of a reticence toward telling all one feels, always make you realize what I feel in the way of affection for you.

But we have never felt that the bond of friendship could be cut by the edge of personal difference. Sometimes there is that unlikeness between us that piques me, as Emerson styled it, with the sense of your manly resistance. In you, I find no "mush of concession." Yes, one had "better be a nettle in the side of a friend than his echo."

I am going to nettle you. I hope so! I suspect you, reading this threat, have guessed the matter about which you are going to be taken to task. You are right—it is your announced intention to read no more of fiction. Before I plead the merits of fiction, perhaps I had better say that I understand something of the revulsion you feel. These are troublous, seething days and fiction, for the moment, seems to you a thing of relative levity. And you are right—so often it is truly a case with fiction of *ita paucum in multo*. One shares, also, your resentment toward so many writers who seem obsessed with the matter of sex.

In refutation of your mood, and in espousal of the merits of fiction, I am going to begin with the declaration of G. A. Borgese: "No modern historian has approached the completeness of perspective

which we find in Balzac or Tolstoi, and the mysterious sentence of Aristotle, according to whom fiction is more philosophical—nay, we may add, more historical—than history itself, is . . . a statement of common sense.”

Have you read Dickens? He is truly as humanitarian as John Howard, Wilberforce, Cobden, and Bright. Have you read George Eliot? As one who appreciates the efforts of philosophers and moralists you will not forget that George Eliot belongs with them. Have you read Victor Hugo's *Les Misérables*? Did you ever have a more exalted purpose in mind when you preached than did Hugo when he wrote this book? Remember, he wrote in protest of “social condemnation which . . . artificially creates hells on earth and complicates a destiny that is divine with human fatality.” Remember, he protested “the degradation of man by poverty, the ruin of woman by starvation, and the dwarfing of childhood by physical and spiritual night.” Do you not wish that we ministers preached so effectively? I was about to be unkind and ask, so realistically?

“A thing to be perfectly true may never have happened. It may not be true to fact and yet be quite true to life.” Ideas, ideals, noble ambitions, the meaning and worth of true love, shared experiences in mystical beauty, apprehensions of visions splendid, the quest for truth, the passion for justice, the denial of self in devotion to one's fellows, the realism that does not blink the curse of sin, the blight of poverty, the damnation of war, the uglinesses of unbridled appetites:—all these, and more, my dear Bradney, the world of fiction has expressed lastingly and with moving power. At its best and highest, fiction expresses ideas and ideals that become flesh. Then, as George Eliot said, “they breathe upon us with warm breath; they are clothed in a living human soul; . . . their presence is a

power." You cannot mean seriously that you have done with this world of truth and power!

Nor does a person need be an actual person to be real. Think how real these persons are at whom we look in the story books and who, in turn, look at us from pages that glow with life. We search them. And they search us! They find us. How we have sighed with them, and wept with them, and laughed with them! Do you remember those hours when the rain and storm forced us to stay in-doors but when, in fancy, we journeyed with them in strange, sunny lands and saw glorious and beautiful things? We have shared their secrets and felt virtuous, for were we not bursting to tell? We have sought to make their triumphs our own, and to profit from their mistakes and failures. They inform, they counsel, they rebuke, they challenge, they inspire. And if, unhappily, the world lets us down they give us new courage and hope in the example of their unwavering loyalty and fidelity.

How real are they? How real are Don Quixote, Jean Valjean, Robinson Crusoe, David Copperfield, Silas Marner, Becky Sharp, and Huckleberry Finn? You know the almost inexhaustible list of names I have not called which are the names of creatures who are as real (and often far more real!) as creatures of flesh and blood.

May I ask you to read four novels? If you have read them, please re-read them. They will, I am convinced, win again for fiction your respect and companionship. They are: *Don Quixote*, *Les Misérables*, *War and Peace*, and *Huckleberry Finn*. Does inclusion of the last named book surprise you? If so, you are no more surprised by its inclusion than I am by the evangelical fervor that has possessed me as I have written to you.

When I finish my copy of *The Sun Is My Undoing* I shall send it your way. Please return it. One must, it seems, implore this favor of his dearest

friends. Yes, even when they have declared a moratorium on the reading of fiction!

Ever sincerely,

Sanford.

Alexander Campbell on War .

By C. H. Hamlin, Wilson, N. C.

Alexander Campbell came to America from Ireland in 1811. He died in 1866. During his life in America, the United States was engaged in three wars—the War of 1812, the Mexican War, and the Civil War—in addition to the Indian wars of the frontier. There is no mention of the War of 1812 in any of his writings. During the most active period of his life the Mexican War was fought. This conflict was brought on by the expansionists of the South and the West with President Polk precipitating the “incident.”¹

The most complete record we have of Campbell's ideas on war were those given in an address delivered at Wheeling, Virginia, (now West Virginia), in 1848 on the subject of war.² This was given at the close of the conflict during the midst of national rejoicing over our acquisition of the southwest territory from Mexico.

In this address, among other remarks, Campbell said:

“But if anyone desires to place in contrast the gospel of Christ and the genius of war, let him suppose the chaplain of an army addressing the soldiers on the eve of a great battle, on performing faithfully their duty, from such passages as the following:—‘Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you;—if

¹. James Ford Rhodes, *History of the United States*, Vol. 1, P. 87.

². A. Campbell, *Popular Lectures and Addresses*, Chap. TV.

thine enemy hunger, feed him; if he thirst, give him drink;’—Would anyone suppose he had selected a suitable text for the occasion? How would the commander-in-chief have listened to him? . . .

“But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person, I say an innocent person so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves, princes cause or make the war, declare the war, and hire men to kill for them those that may be hired on the other side to thwart their schemes of personal and family aggrandizement. The soldiers on either side have no enmity against the soldier on the other side, because with them they have no quarrel. . . .

“Not only are prayers offered up by pensioned chaplains on both sides of the field,—as if God could hear them both, and make each triumphant over the other, guiding and commissioning the swords and bullets to the heads and hearts of their respective enemies.”

Campbell in this address called the soldier “the professional and licensed butcher of mankind.”

Although never active in partisan politics, Campbell was a Whig. In 1840, during the presidential campaign, he predicted the conflict between the Whigs and the Democrats would develop into a conflict between the North and the South over slavery. He said, “This institution the South will never surrender without bloodshed.”⁴ When the Civil War began he was in his declining years. However, he expressed his idea in an editorial in the June, 1861, issue of the *Millennial Harbinger* under

⁴ R. Richardson, *Memoirs of Alexander Campbell*, Vol. 11, P. 597.

the title, "Wars and Rumors of Wars." In this he said in part:

"Civilized America! Civilized United States! Boasting of a humane and Christian fraternity and paternity, unsheathing your swords, discharging your cannon, boasting of your heathen brutality, gluttonously saturating your furious appetites for fraternal blood, caps the climax of all human inconsistencies inscribed on the blurred and moth-eaten pages of time in all its records."⁵

There is no record of any remarks from Campbell regarding our conflicts with the Indians. However, while on a tour of the West about 1850 he adopted an Indian boy with the consent of his parents from the Iowa tribe, supporting him and educating him as a member of the Campbell family. The boy remained with Campbell about eight years, and later returned to Nebraska to get his share of land apportioned his tribe. Campbell did the same with a Mexican lad.

⁵. *Millennial Harbinger*, June 1861, Pp. 344-348.

Twenty Years

By O. F. Jordan, Park Ridge, Illinois

This spring I shall complete twenty years in a community church. In that period it has been a liberal education to have in my pews people from twenty-four different denominations who have no feeling of having renounced their religious past. We have had a happy time together, because we have entire liberty in the pulpit and a similar liberty in the pew. When people tell me they disagree with me, they do not have to be mad. They are just free.

I am happy to believe that there has been an enrichment in my preaching from this experience.

However, I have never pretended to my people that I am other than a Disciple minister who has tried to serve to the best of his ability these people of various origins.

I am sure that a number of things from my Disciple heritage have been of exceptional value. Long ago I was jarred out of my dogmatic slumbers by Willett's little book "The Plea for Union and the Present Crisis." This little book made a big noise in the world. Peter Ainslie still speaks through me, declaring "the equality of all Christians before God." I do not think the community church way is the only way, or even the ultimate way, to practice Christian unity, but I do say it helps mightily in some situations. By the way, I always thought a community church was a good deal like the Brush Run church.

My Disciple heritage makes me a stout exponent of educational evangelism. We never sing an invitation hymn and never have a revival, but I do try to teach when I preach, and every year I have something that we call a "confirmation class." In all of this I follow the techniques that brought me into the Disciple movement a long time ago. This method works both statistically and spiritually.

I hold also to what my people call a "practical religion." I do not go in much for fine-spun theories in religion, at least in my preaching. I think this is in accord with the kind of preaching I listened to before I began to preach. Rowlison and Liethenberger who shaped my boyish mind were men who spoke powerfully about our human relationships. They still speak through me.

I feel no call to make my people over into Disciples in any narrow sense. But I do have a call to share with them the good things of my religious heritage, and much of this has been moulded and shaped by Disciples to whom I am grateful and of whom I am perhaps rather inordinately proud.

Financial Secretary's Page

We have been sending out individual copies of our "Essay on a Dead Horse," published in last month's SCROLL, giving members an account of their dues payments from the beginning of their CI careers. Responses have been most delightful. A charter member since the 1896 founding was accused of having missed the year 1934-35. He sent two dollars (we asked for only one) and said, "don't you think you are fortunate to get two dollars for this year when Uncle Sam is demanding so much?" The young man in question is Geo. A. Campbell.

A Columbia, Mo., brother enclosed \$4 and wrote: "I consider it an honor to have been a member of the CI for nineteen years with only two years when I might have been thrown out for non-payment of dues. If you knew me as well as I know myself you would consider that an achievement."

We are now no longer surprised to open a letter and pull out an eight or ten dollar check for past oversights. Alden Lee Hill, Los Angeles, opined—

Because of the rascality
In pleading for the Dead Horse
I now seek my fiscality
And suffer no more remorse.

If you don't like the following creative achievement of one of our fellows, you may charge it up to the probability that he stood out in the sun too long when he was a missionary in the Philippine Islands. Enclosing a dollar for 1935-36 delinquency he mused—

In nineteen hundred and thirty-five the old gray
mare was still alive;
In nineteen hundred thirty-six I left her in a
sorry fix.
In nineteen hundred and forty-two a letter
came to me and you
From A. DeGroot in which he said:
"The mare's a horse and he is dead."
But here's a buck; quite cheap, I think,
To bury the horse and stop the stink.

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Disciples Appraise Themselves

By E. S. Ames

In these pages for many years attention has been called to the fact that the Disciples have a great and timely religious inheritance which needs new emphasis. Men entering the ministry since 1900 and the vast majority of the members of churches have had scarcely any opportunity for first hand contact with people who knew our pioneers face to face. A few great stalwarts like W. T. Moore and J. H. Garrison who lived to extreme old age carried the thought and temper of the founding fathers into the twentieth century. Many of us are living who had the rich experience of knowing them and of hearing them tell the story, the meaning, and the trials of the "reformation" to which the Disciples of Christ were devoted from the first. But no one now under forty years of age had that privilege. The majority of Disciple preachers and church members are too young to have had the personal and family associations through which the living tradition can be effectively transmitted by word of mouth. In the early days there were many more sermons about what we believe and there were numerous "tracts" setting forth the plea. Only lately have the colleges begun to give courses on the history of the Disciples and these are given mostly in brief periods to ministerial students. The great body of Disciple youth have no sufficient training in the basic ideas of the churches to which they belong, and there are now scarcely any teachers or ministers competent or interested to instruct them in these things. Only the most conservative religious journals present doctrinal matters at all and when they do, it is likely to be done in a narrow

and fragmentary way. There is no such stirring message ringing through the pulpits and the schools and the homes as once there was. "Where there is no vision, the people perish." If the measure of vitality in a religious movement were sought in its ability to hold its youth, what would the test show? It would show appallingly that even the children of Disciple ministers and laymen have often wandered from the fold and have maintained little understanding or respect for the faith of their fathers. This need not be so, but it will continue to be true unless the Disciples recover and reinterpret their history and objectives with insight and appeal.

The story of the Disciples of Christ belongs to the adventurous and thrilling history of the modern age, and this "age" is defined by dates and events which mark it off from all the preceding ages. Unless one knows the importance of these dates and events one cannot hope to appreciate the Disciples and their message. Every high school pupil has learned something about the Renaissance and that is where instruction should begin concerning this religious movement. A new spirit and a new outlook came with the Renaissance. Old religious ideas and institutions were set aside in a Copernican revolution of thought that made previous centuries the *dark* ages. The seventeenth century was the turning point. All that went before was *dark* as compared with what came afterward. The great creeds of Calvinism and Lutheranism originated in the sixteenth century and therefore belonged to the *dark*! The world moved on for three centuries into the light of modern knowledge and into new modes of life before the Disciples arose. Is it any wonder that Alexander Campbell rejected the creeds, the theologies, the ecclesiasticisms, the scholasticisms, that belonged to the old days before science, democracy, and the New World of America? He re-

jected them not because they were old but because they bore the marks of old superstitions, dogmas, authorities, and man-made customs no longer vital or profitable. The doctrines of the trinity, of human depravity, of the divine right of kings, of the subjection of woman, of predestination and election, are among the doctrines he rejected. Who could accept such ideas now if they were not wrapped in the sanctity of usage and uncritical obedience? Yet these are ideas which haunt the background of all but one of the great religious bodies of America. Even if they are not vividly believed by the churches which still recite the creeds, the surviving emotional attitudes of such doctrines poison the mind and corrupt the spirit. There is something immoral and demoralizing about reciting forms whose substance is long dead. No enlightened Disciple can repeat with assent and conviction the so-called Apostles' Creed. No Disciple believes in baptismal regeneration. No Disciple believes in the Sabbath and the blue laws of Calvinism regarding its observance. No good Disciple feels obligated to accept some alleged revelation if it is unreasonable to him.

There were positive and constructive principles developed under the influence of the Renaissance. One of these was that men should turn their eyes toward the facts of nature and of human life rather than give so much attention to words and to bookish learning. Thus began the modern sciences which sought first hand acquaintance with the actual world of things and events. This was aided by the new methods of experimentation and by the invention of instruments for the observation, measurement, and testing of natural phenomena. Galileo's telescope, the microscope, the barometer, Newton's use of mathematics, indicate the trend of the new time and point to the transforming processes destined to flower in unprecedented mastery of nature and enlargement of human life. As

chemistry superceded alchemy, and astronomy replaced astrology, better ideas of religion devitalized the old theology. J. H. Randall, in his great book, *The Making of the Modern Mind*, shows the importance of Newton and Locke in this period. "Newton drew up in complete mathematical form the mechanical view of nature, that first great physical synthesis on which succeeding science has rested. . . . Locke stands as apologist and heir of the great seventeenth-century struggles for constitutional liberties and rights and toleration. . . . Both Locke and Newton stand at the threshold of a new era, Newton as the prophet of the science of nature, and Locke as the prophet of the science of human nature. From their inspiration flow the great achievements of the Age of Enlightenment."

The opening of the new world in America gave opportunity for the development of intellectual and social freedom. A democratic form of government expressed the liberty of individuals. The provision for religious freedom was a renunciation of ecclesiastical authority. Encouragement of intellectual inquiry stimulated invention and discovery. Free public schools offered emancipation from ignorance and tyranny. In this marvelous country and time the Disciples of Christ began a religious movement which participated in all these forms of freedom. They cast off the old controls of religion and sought for direct observation and experience of the living facts of Christianity. For these they went to the New Testament and to the lives of early Christians. They applied the spirit of the new age to all phases of religion. They read the Bible for themselves and believed so much of it as commended itself to them as reasonable and significant. They organized independent, democratic congregations. They invited people to join with them simply on the basis of love toward Christ and fellow man. Conversion was the acceptance of this way of love without waiting for

some special manifestation of divine grace. Children of understanding years were welcome. In earlier years they were already "saved." All persons were free to think for themselves and to hold sincere opinions so long as these opinions were not imposed on others. Individuals might believe very different doctrines, even the teachings of the old creeds, so long as they held them as individual beliefs subject to reasonable questioning and discussion. The basis of fellowship was common loyalty to Christ and good will toward men, and practical cooperation in religious work.

No wonder the Disciples grew with great rapidity in the midst of American democracy, on the frontier, working in the spirit of reasonableness, tolerance, and deep conviction. It was a lay movement, close to the soil, easily understood in its essentials, and encouraging the best possible attainments in education and vocational enterprise. Within the group of the first great leaders there were marked social differences. Alexander Campbell was a rich land owner, having an estate of thousands of acres, while his fellow ministers, Barton W. Stone and Walter Scott, were without worldly goods. One source of the popularity of this religious movement is to be seen in the way in which the religious phase of life fitted into all the rest of life. This *integration* has been of the utmost importance in the growth of the Disciples, though it has seldom been emphasized except in relation to the democratic nature of American society. It is a well known fact that in their beginnings the Disciples won to their cause many professional men, lawyers, doctors, teachers, and many practical business men, merchants, farmers, mechanics, and laborers. That was because they felt that here was a religious way of life within their manner of life and thought,—reasonable, practical, enterprising, hopeful, free, inclusive, adaptable, goodhumored, not too pious, but genuine-

ly and devotedly Christian. It was the kind of religion which had place for childhood and youth as well as for age.

One of the felt needs of the present time is for a more adequate integration of the various interests and values of life. The difficulty may be stated negatively by saying that it is impossible to assimilate an authoritarian, dogmatic, absolutist religious faith with a free, democratic, empirical, subject-to-revision social order. Education, industry, law, medicine, agriculture, engineering, domestic science, are all in process of growth and improvement. The temper generated in these areas cannot be patient with religious teaching which claims to be complete and perfect. Perfection is not in evidence in any of the things which man touches or beholds. Even the works of God do not exhibit perfection. Nature is beset by pests and man is subject to disease. Perfectionist cults fail to show forth the perfection they assert. Their prophets die and their adherents quarrel. Religion, like all else, undergoes change and attains only partial success at its best. It is impossible to prove the infallibility of alleged revelation, and if it were, such revelation would be subject to fallible interpretation by the finite and limited mind of man.

School teachers do not claim perfect systems of education, but they do not despair on that account. They still strive for improvement in methods and subject matter. They have satisfaction in the advancements they are able to make and their zest is unfailing in seeking better ways of training and building character. They have learned that the child is the most important factor in their work and that his growth is their chief concern. They do not expect to find final, fixed laws by which to proceed and they are accustomed to have the efficiency of their instruction tested by results, by the excellence of the performance of those they teach. They aim

to equip pupils not in completeness of knowledge or skill but to prepare them to go on to higher grades. Even at graduation from college or from professional schools they have only come to "commencement." On the playground or athletic field the standards of achievement are relative and have been established by contests and competition. The efforts of participants in sports are directed not to absolute goals but to "breaking the record." This fact does not dampen the ardor of sports but rather quickens interest and involves intense emotional excitement. School teachers are not likely to demand of religious teachers a complete system of religious truth. They may well be suspicious of leaders who profess too much. A cooperative search for more light and for better ways of living is more in accord with their experience. Progress toward higher conceptions and conduct of life generate interest and yield happiness and encouragement in any line of endeavor. In such a process individuals may share in the shaping of ideals and in realizing them, and also in discovering that worthy ideals point beyond themselves to other ends. The educative process in school and church is essentially the same when rightly carried on and both are religious in quality and value.

It should be possible to convince physicians that their work is also religious. Christianity has always sought to heal the sick. It has established hospitals and provided the best available means of health and prevention of disease. Doctors do not profess to be able to cure every ill. They recognize that their skill and knowledge are partial and often unsuccessful but the history of medicine is a history of brilliant achievements of untold benefit to mankind. Only quacks and less worthy men represent themselves as able to cure all cases. A competent physician admits that he must study the symptoms, make tests, have consultations with other men of his profession, and then try what seems to be best under

the circumstances. An intelligent patient and his family have more confidence in such treatment than in any that pretends to entire certainty of procedure and outcome. We entrust our very lives and the lives of loved ones to trained experts although they are but human. Too much certainty begets doubts. Modesty and caution commend great men and inspire confidence when their works have proved these men to be really great in the fields of their specialties. Ministers and church leaders would do well to observe the spirit and manner of great physicians. People do not easily believe in the infallibility of a preacher or of his message. He might sometimes persuade men to work with him more earnestly if he oftener confessed his ignorance and lack of wisdom. Quick answers to an enquiring soul are not always the most convincing. Time for deliberation and research is the privilege of the minister as it is of the doctor, and both are respected for it.

Lawyers, statesmen, economists, social workers, financiers, and all practical participants in concrete affairs of life experience the same sense of the limitations of knowledge and the uncertainties of prediction and accomplishment. The recognition of this fact has only slowly grown up with critical attention to human experience on all sides. Strangely enough the earlier ages of mankind were marked by more common claims to certainty and by more confidence in those who used magic or invoked superhuman powers. The modern world has learned that its greatest power in all concerns comes by way of accumulated and criticized experience. Religion is the last area to accept this principle, and there are abundant forms of religion which still refuse to admit it. On this account religion represents a "lag" in our culture and finds itself more and more isolated from the great processes which have made over so much of the human world by this modern spirit. The old theologies and their creeds belong

to the prescientific period and still seek to operate by the authority of a supernatural revelation or by some sacrosanct ecclesiastical power. They were once thought to be supports for religious faith but they have now become burdens upon religious faith. Insistence upon them creates doubt and scepticism and removes religion from the credence of intelligent men.

The Disciples of Christ, in their beginnings were in accord with the practicable reasonableness of the common life. They rejected the old creeds. They exalted fellowship with Christ as the basis of their religious association in the churches. Their religious ideas were in harmony with the democratic form of government. They accepted the scientific spirit and built their first college in the name of Francis Bacon. Their churches were schools and their sermons were didactic. It was because of this spirit, so new and so in keeping with the deeper currents of the general life, that the Disciples met with an unprecedented popular response. Their plea for Christian union was not doctrinal but practical. They proposed a *fellowship* and not an ecclesiasticism. It was a laymen's movement and every laymen had at hand in his practice of law, in his teaching, in his medical profession, in his thoughtful pursuit of farming or industry, the same methods of experimentation and reasonable procedure which were fundamental to the understanding and pursuit of the religious life.

It is important that the Disciples maintain the essential elements of a lay movement. There are real dangers in a highly specialized and professionalized clergy, as Alexander Campbell realized. It tends to make religion appear remote from the understanding and responsibility of the common man. Disciples have often been perplexed by the problem of developing competent religious leaders without the risk of these leaders losing the "sim-

plicity" of the spirit and purpose of genuine Christianity. In the founding of Bethany College it was specified that theology should never be taught in the institution. Until the last decade of the nineteenth century no Disciple college gave courses in theology or divinity. Nor did they give the B. D. degree. Rather they emphasized work in the biblical and classical languages, biblical history, church history, sermonizing and pastoral duties. Many of their greatest ministers and builders of churches had only the regular A. B. course, and this afforded them excellent equipment in the lines of literary and scientific culture. It is possible that the Disciples might yet carry their lay religion farther and with better results if they adhered more rigorously to training their leaders more adequately in the lines of the characteristic culture of our time, including the fields of the social sciences, the arts and philosophy. This suggestion has all the more force in these days when so many of the seminaries have allowed themselves to be inundated by the resurgence of the old theologies in what is called "neo-orthodoxy." The main justification for Disciple ministerial students being trained in theology is that they may know what they reject and why!

One contrast between the Disciples and other bodies in these changing times is that the really modern-minded minister of those bodies stands in opposition to his background, while the modern-minded Disciple is in harmony with the original impulse and significant history of his people. A theologically minded Disciple is an anachronism and a misfit. The present war is radically changing the patterns of thought and life that belonged to the old order. A new world will arise and if it is the world of the democracies it will be a world for which the Disciples will have the most vital religious message if they understand and cherish vigorously their modern religious faith.

Are the Disciples Schizophrenic?

By Riley Herman Pittman, T.C.U.

In a recent article by Dr. E. S. Ames, he points out some of the things that trouble and perplex the disciples. He mentions legalisms and literalisms, "efforts toward doctrinal uniformity" (which he says is impossible), and the inability of the group to follow out the implications of their "great intellectual and religious inheritance." He points out the lack of knowledge concerning the history of the Movement, and the lack of recognition of the great leaders in the Brotherhood. He says that the Disciples are troubled in many ways. Perhaps his reference to the two National Weeklies, and we might include also, the Publishing Houses, gives probably the clearest clue to the understanding of the mental problems of the Disciples. He says that one of these publications represents "with conviction the old ideas of a hundred years ago in most dogmatic fashion, while another national paper advocates a sweet spirit but does not venture a thorough reinterpretation of principles which might guide the sweet spirit into consistent fulfillment of the faith of the fathers in these times." (THE SCROLL, February, 1942, p. 167).

Some have had the experience of serving part-time churches where one church used literary materials from one Disciples' Publishing House, and another used materials from the other Disciples' Publishing House. Teaching one week from one quarterly and the next week from the other, makes it strikingly evident that there is mental disturbance in the Body of the Disciples of Christ.

Another problem which has the possibility of troubling and perplexing the Disciples is their use of terminology. The historic and the philosophic background of the Disciples of Christ has been written about from numerous analogies. The terms

from the Social and Biological Sciences have been used most extensively. Theses concerning the Disciples have been affirmed through the "frames of reference" from physics, biology, psychology, sociology, law and medicine. It is quite evident that the Disciples have shied away from theological terminology. It is possible that this tendency has robbed the Movement of some of the rich cultural heritage of the Church. There are those who feel that the Disciples are ashamed and obstinate concerning the use of the terminology of the Church. Certainly, the movement has prided itself as stemming from the Renaissance, the Enlightenment, the Age of Reason, and the Scientific Era. The Disciples' treatment of the Church's frame of reference and their complete abandon in using terms from other disciplines, may in part, add to the diagnosis of their mental problem. To be sure, many good laymen who do not keep alert, have difficulty in understanding "spiritual things" when they are expressed in scientific terms.

In *Two-Way Passage*, Louis Adamic, gives a most interesting statement concerning the state of Americans (even to the third generation) with European backgrounds. He says:

"I have told how some of us work furiously or fumblingly for our separate causes which, we feel hesitantly, ought to be connected. But they aren't and we haven't yet discovered a formula for merging them. I have told how the great crisis-stirred passion in us is frustrated by things within and outside ourselves. We long for unity, unity—within diversity, but, separated from each other, we don't know how to achieve it. So, stabbed by the double-edged blade of inferiority and impotence, hemmed in by our isolation, some of us resort to aggressive prejudice in order to wrest an illusion of definiteness and reality from the spiritual chaos in which

we feel we are caught. . . . Instead of approaching an integrated unity, we achieve but the homogeneity of confusion." (Louis Adamic, *Two-Way Passage*, Harpers and Brothers, New York: (1941 p. 191).

The content of the above statement may not be applicable to the Disciples. In it there may be more differences than similarities, but there is a great deal of similarity in the emotional content. The Disciples have been talking about the unity for which Jesus and the Fathers prayed and worked, but being divided within themselves they have not achieved this unity nor discovered an acceptable formula for approaching an integrated unity. They have their homogeneity of confusion and await a way out.

It is not difficult to produce evidences that the Disciples have troubles and perplexities, that this Body is not as healthy as it might and ought to be, that within the Body are split causes, fears, and divisive illusions, that they have symptoms which suggest Schizophrenia.

We propose to treat the Disciples' Movement as a case worker or psychiatrist would treat an individual patient. If there are similarities between a person's divided personality and a group's divided personality; our proposition may have fruitful consequences.

Psychotherapy is defined as:

"an effort to influence in the right direction, the attitude of the patient toward himself, toward his mental and physical processes and toward his environment. It is an effort to teach him to understand himself, his illness, and the cause or causes of his illness whether this cause or these causes lie in his body, in his environment, or in the superficial or deeper layers of his mental life." (Edward and Strecker, *Practical Clinical Psychiatry* (1935 p. 43).

From the known case history and the present attitudinal manifestations of our patient (The Disciples of Christ Movement) its case seems to fall in the third division of the ninth category of the American Classification of Mental Disorders. This third division is called "Schizophrenic Reaction Types." This means that our patient has a divided personality, that her "mental processes are not in keeping with each other, and, in fact, are constantly at cross purposes. They appear to function not only pathologically but also independently." (Edward and Strecker, p. 64).

Experts in this field warn that the typing of psychoses has no great value. They emphasize that they are dealing with sick human beings and not with collections of symptoms. The diagnosis must "be viewed from the perspective of the entire history." (Edward and Strecker, p. 43).

A brief statement of the personal case history of our patient reads something like this:

The child had an unusual birth and development. She was not wanted. Her founders, Thomas and Alexander Campbell, had no intention of bringing her into the warring religious world in the early 19th century. Thomas Campbell was not wanted in the Presbyterian Church, nor did he care to continue his relations with this group. He withdrew and his subsequent activities were responsible for the conception and development of the child.

The child's formative years were most trying. Divorce from the Baptists resulted in bitterness and a degree of seclusiveness. Her older sisters abused and tortured her. She became antagonistic and arrogant. In the 1830's she showed definite trends of growth and strength. Her physical growth overstimulated confidence and covered up her fears and weaknesses.

In this period we see her robust, suspicious, competitive, fault finding, stubborn and seclusive. Yet

she developed healthy trends in her attitudes toward the conversion experience, church government and adjustment to the conditions of rural and frontier life.

From the 1860's through the 90's, the patient showed signs of withdrawal, introversion, negativistic conduct, definite inner conflict and repeated inability to face important, concrete situations. The problems of slavery, organization, communion, missions, music, and relations with other denominations were most vexing in this period. At the end of the century she shows signs of losing perspective, often abusive toward herself and others. She became more apprehensive toward the development of science. Fatigue and weakened physical conditions were evident. In this period she showed inability to mix with other peoples, over-attachment to a particular ideology, and signs of super-criticism of others became most evident.

Despite the many problems and perplexities mentioned above, she grew and developed many desirable attitudes and characteristics for living in a changing world.

In the early years of the 20th century, our patient underwent a serious operation. A tumor was removed. The stress and strain regarding relations with the Federal Council and the increased pressure from science made this operation inevitable. World War 1 occupied the patient with problems outside herself, and therefore, did not add greatly to her tensions. But after the war and during reconstruction, and the depression, definite trends regarding some old problems and some new problems were beginning to distress our patient again. A deep yearning for unity, educational advancement, and a respectable place in world affairs was sought on the one hand; but on the other, there was regression, a running to the flesh pots of Egypt, inferiority and fear.

What can be done to treat the patient before it is too late? Can the psychotherapeutic approach help us now to "influence in the right direction, the attitude of the patient toward herself, toward her mental and physical processes and toward her environment?" Is there anything "in the superficial or deeper layers of her mental life" that will give a clue to the solution of her problems?

To be sure there is hope! There are signs that the patient wants treatment, that she wants to achieve an integrated personality—a unity that is real and creative. But it is one thing to want treatment and another to accept it. Nevertheless, we have a starting point and suggest the following treatment.

First, the patient must be made to realize her situation. She must understand her troubles and perplexities, her weaknesses and strengths. A thorough investigation and exposure of her personal and family history is necessary if there is achievement of a unified personality. These histories must be viewed totally and objectively. This will cause them to look and feel differently. Nothing helps more to break down barriers, prejudices, antagonisms, stubbornnesses, and attitudes of hate and fear than the objective approach. Strengths, weaknesses, peculiarities, developments, environmental circumstances, and motivations are brought into the focus of an impartial view.

Second, we suggest a critical evaluation of the total life experience of our patient. This experience must be seen in the light of tested values which have been arrived at through careful discrimination and experimentation of successful experience. The patient's own history will be very beneficial in arriving at these values. When the patient has been assisted in understanding her difficulties and inner emotional frustrations, when certain objectives for living have been defined and accepted, and when her

devisive illusions, split causes and fears have been evaluated objectively; then, she is on her way to a unity of personality that is real and creative.

The Disciples' Historical Society may become very instrumental in helping our patient to understand her troubles and difficulties. This society can supply information which will make for sound judgment, or else, it will further disintegrate her personality. It all depends on how sick our patient is and her ability to take treatment.

The present world situation may bring about the necessary *Shock* to arouse the patient out of her chaos. The shock-method is used to help patients out of their hazy orientation, their apprehension and fear, and their drowsy imagination.

We do not propose to know how serious the psychoses of our patient is. In certain localities, the situation appears to be most serious. In other places, there is health and vigor. It is legitimate to hope that the Disciples of Christ will work toward an objective realization of the problems and perplexities that trouble her, and that she will consider her total life experience in the light of the needs and the demands of our modern world.

The Disciples have had a few great leaders who have gone bravely along facing issues and standing firmly for progressive thought and method. We are in need of this kind of leadership today, even if a portion of the Body of Disciples do not choose to follow. Progress and wisdom need not be sacrificed for backwardness and inertia.

Dean Chas. Lynn Pyatt, College of the Bible, Lexington, Ky.: I have just received the February issue of THE SCROLL and greatly enjoyed reading your article, "Disciples Distinguished." I think it is about the best statement I have ever read from your pen, and am hopeful it will be thoughtfully read by a great many of our men.

Gotama Buddha and C. C. Morrison

By A. A. Esculto, Minneapolis

Years ago, I wrote a paper blasting the old Theological Seminary practice of teaching so-called comparative religions wherein, right or wrong, consciously or unconsciously, "revealed Christianity" was made "superior" to those "natural" religions, simply by pre-determined search for some isolated sore spots of these "unrevealed" religions. To my amusement, I cherish to this day E. S. Brightman's encouraging approval. Unlike that worn-out comparative religion procedure, this paper is my modest appreciation of Dr. C. C. Morrison and his lectures, "What is Christianity?", in the light of Gotama Buddha. I believe that there is a healthy, complementary partnership of spirit between the twentieth century prophet of Christian union and the Social Gospel, and his twin star prophet of "The Good Life" in the sixth century B. C.

Critics and converted admirers of the Yale Beecher lectures on Christianity would have a deeper understanding of these prophetic utterances of our time if they had the opportunity of hearing the author of these lectures tell some of his background of thought. It was on the first night of the meetings of the Campbell Institute last May at St. Louis where he unfolded the fact that his message, "What is Christianity?", was the proper fruition of his "social insight" which he "caught" at the same time Dr. Ames caught "the same insight" and shared it with Dr. Morrison, from C. H. Cooley's "Human Nature and the Social Order."*

Whereas Gotama, the youthful aristocrat of Northern India addressed himself to the age-old religio-socio-economic problems of his people and

*My investigation of the book is that it is still a well read text in our public libraries and Universities. It would do us well to popularize books like these against the inhuman "human nature" of the Homrighousens and Niebuhrs.

envisioned his call for leadership. Hence, he measured up to his life-situation and became an "Enlightened One," a Buddha. So, here, the two leaders of existential theology meet on common holy ground.

Gotama's enlightenment became more coherent as a protest to the excessive emphasis on individualism, even to a point of the abuse of personality, as taught for generations in Karma's transmigration of the soul. Such teaching gives a curse rather than blessings to the nature of integrated personality. This ideology is expressed by Albert E. Haydon: "The hope of a good life on earth continued in a permanent after life of bliss, had been replaced by the dead prospect of an endless wayfaring through successive lives on many levels of existence, under the control of Karma, the inexorable law by which the deed done dictated the future."

On the other hand, C. C. Morrison's social insight is a prophetic call to the evils of our over-emphasized denominationalism, rooted upon misused, abused Protestant rugged Individualism. It is "transmigrated" into our political isolationism, economic "Let alone policyism" etc. and even in our religious frontierism. In the language of Saint Ainslie, the "Scandal of Christianity" is no reason for escape but an opportunity for a challenge which the social prophet of the Windy City is meeting in determining the Christian church as "responsible for the character of civilization."

Out of a different time, occasion, and place from that of our time and present world, Gotama Buddha was facing a life situation similar to that which Dr. Morrison is facing in the culture pattern of our selfish socio-economic Protestant Christendom.

In the process of facing this problem, Gotama became an "Enlightened One," a Buddha! In the midst of many gods who failed the people in India, his protest was necessarily a psychological, esthetic

humanistic freedom. Whereas, Dr. Morrison in the process of his life-long fight for social justice in our contemporary, secular protestantism, is now gradually becoming a Sacramentarian mystic.

Over against the cure of the Selfish Self, in all the different phases of the transmigration of the soul, Gotama Buddha's solution was a blessed happiness for a cumulative merging of the Self with God's all—Nirvana. It is therefore a complete negation or uprooting of all personal desires and all phases of human values.

Here again, Dr. Morrison enjoys the heavenly company of Gotama when he teaches us of the mistaken "locus of salvation" in the "inner life of the Individual Christian."

Like it or not, Gotama Buddha's original genius of protest against the curse of the Self finds a wholesome re-enactment in the "living, historic Christian community" of Dr. C. C. Morrison which has its deathless past, its eternal present, and its prophetic future.

"By self alone is evil done,
By self is one disgraced:
By self is evil left undone."

Let the Church Be the Church

By Gordon W. Hagberg, Chicago

If the church is failing today it is because our thinking is too limited concerning this aspect of the church. We traditionally think of the message of the church as being the Bible and its expression in worship and in the sermon. This is not enough. It is the people who have the message. To be sure, in the Bible we find the message of Jesus; in the Bible and in worship we receive inspiration for the message; the minister in his

sermon and other work guides and helps and as leader of a people has enormous responsibilities. But all this is of little avail unless there is a consecrated people who have a message. The Christian message will never have force or power in the world unless it comes from and through Christian people instead of just from the clergy. That places very grave responsibility upon every Christian. Forgetting how intimate is our relation to the church, we members talk of it as something apart from ourselves. This is not so; we are never apart from it. Although particular tasks vary, every member is as much responsible as the next one. Every member might profitably take inventory of himself to see how adequately he is fulfilling his Christian responsibilities.

The oft-quoted phrase, actions speak louder than words, is certainly true of the Christian message. Not everyone can preach or teach. Most people could speak personally to others about the Christian life. But everyone can make the message known by his life. This last is most important because an evil manner of living may sabotage the spoken word. The Christian message is known through one's life by his manner of living among his fellowmen including his business contacts and by his manner of support of worthy constructive causes in his community.

It is here that the church obtains its strength—in the lives of people who are active partners with God. The church is weak when it resorts to an exhortation of "thou shalt not" with reference to living the Christian life, but the church is strong when its people are eager to do right. The church is strong when people are eager to do more than wear the name Christian. Jesus revealed God in his life as well as by his teaching. It is not profane to say that we can in some measure reveal God by our lives, that is, by making the spirit of love and the

goal of the brotherhood of man central in our attitudes and actions. But we frequently let education or economic security or social position become our central and all-absorbing interest. To be sure, we dare not neglect these and other things, but if we see clearly they can be only secondary to universal truths such as love as focal-points of life. The church is strong when its people become active partners with God by making Christian principles and goals supreme in their lives.

The church uses its strength in the most important task of the world. In the first place it is the guardian of the message of Jesus who has given the highest revelation of God and it seeks to interpret for the world this message in which are found the highest and most noble human and spiritual values which are eternal. Secondly, the church seeks to interpret human life in terms of these eternal values and to help people organize their lives around them. In the usual language of the church we speak of it as winning people to an acceptance of Christ and the Christian way of life. And in the third place the church has a social message. It seeks to analyze social problems in the light of Christian values and to show where Christian duty lies. A classic example is the 'Social Creed of the Churches' as drawn up by the Federal Council of Churches. There are many labor problems. It is not the place of the church to take sides in these issues but the church must be intelligent so that Christians may know what is a just course of action. There are poor people in almost every community. It is not enough for the church to deliver food baskets on occasion and otherwise leave the problem to relief agencies. Christians must seek a real solution. The church heartily condemns war as a means of adjustment of international problems. The church then must make people intelligent on how to win and keep peace. The church can and must provide the

incentive and the spirit for solution of these problems and its people must know their responsibility in that connection.

This third task of the church is too great for any one church or group of churches. There is strength in cooperation. As Christendom becomes more and more aware of its social responsibility, Christian bodies will surely cooperate in their common cause against social evil and injustice.

The church has a gigantic task that demands the consecration of every member to its cause. When we see the spiritual destitution of our age and all the human agonies and social poverty that follow in its wake, we realize that there is an important reason and place for the church in modern life. Man needs God and God needs man. It is the task of the church to bring God and man together. And this task is the responsibility of every Christian, for the strength of the church is of and by the people in active cooperation with God.

The Nazis are very efficient in planting certain ideas in the minds of German young people about race superiority and the nobility of war. Some of those ideas are not foreign to conditions in America. The church cannot be lazy in the face of this peril. Let the church be serious about planting ideals of universal brotherhood of man and the attaining and maintaining of peace. Let the church endeavor to make the Christian way of life have greater meaning in its community. Let whatever organizations there are in the church know their function in the total program. Let its people work with determination and zeal that is becoming of people who believe in God and who have accepted through Jesus Christ the Christian way of life. Jesus gave his life that people might be redeemed from wickedness and be worthy of God and be a people, as Paul says, eager to do right. Let the church be a church worthy of the name of Jesus Christ.

An American Church

By Wilbur S. Hogevoell, Waukegan, Illinois

You have heard of different Churches. You have heard of the Roman Church, of the English Church, of Swedish Churches, of Finnish Churches, of German Churches, et cetera, and all have done a great work in this country or the country of their origin.

But did you know that there is an American Church? Wherein Christian and American ideals are united. Religious equality was Christ's ideal, political equality is the American ideal. One means nothing without the other.

The American spirit of democracy, of common-sense, of reason and truth and justice are institutionalized in this Church.

WHAT IS THIS CHURCH? Officially it is known as the Disciples of Christ and Church of Christ. Locally it is known by the name "Christian Church."
INTERESTING FACTS

This Church is America's largest native born religious movement now totaling in round numbers two million members.

The martyred president Garfield, the only minister ever elected to the presidency of the United States, was a minister of this Church.

The only clergyman ever asked to address both Houses of Congress was Alexander Campbell one of the early leaders of this American religious movement.

Recently historical research indicated that Abraham Lincoln's mother was of this Church.

Five present State Governors are leading laymen of this Church.

The spirit that produced America gave birth to this religious movement; it is the spirit of John Locke, Thomas Jefferson and other leaders of the emancipation of man.

Letters To The Editor

Mrs. Roy G. Ross, Chicago: Your article in a recent issue of THE SCROLL entitled "Disciples Distinguished" interests me greatly. Your explanation of the emphasis of the Disciples from their inception on the supremacy of reason and how it leads them to discard many of the unreasonable theories that other religious bodies carried over from less enlightened days—to their detriment, in a modern, progressive, scientific world—makes me proud to be a Disciple.

Your honest appraisal of our weaknesses interests me no less. It is most unfortunate that we have allowed ourselves in too many instances to become involved in petty quibbling over narrow, out-moded, legalisms. The Disciple position, as expounded by people of your vision, ought to make an even greater appeal to this generation than it has to past generations—if we keep in the foreground of our thinking the primary purpose of our communion from its beginning—the desire to bring about Christian union, as you have so well said, "through a reasonable faith in God's Word and in the Love of Christ."

In days such as these when "time is of the essence," the Church must present a solid front if it is to leave its imprint on the world order that is even now being fashioned. If it is imperative that political parties stand together, that democracies stand together—surely it is imperative that Christian people throughout the world stand together. Archaic, divisive, unrealistic attitudes on the part of church people are definitely out of keeping with the times. They are luxuries in which we have not time to indulge. The religious climate for the realization of our dream of Christian unity is more favorable now than ever before. The opportunity for Disciples to have a share in its accomplishment is

at hand. Surely we shall not be so blinded by trivialities as not to grasp it.

I. J. Cahill, Steubenville, O.: When I became a Disciple (of Presbyterian ancestry) it seemed to me a spirit of daring was in the ascendancy among them. They believed in truth and dared to turn it loose in the world.

I like your article—its reminders of many words, ideas, attitudes that were refreshing to me then. The respect for reason and for a rational approach to religion was good. The simple faith that was willing to take the Scriptures unbuttressed and unguarded appealed to me. I should no doubt have been a church member—I should never have been a preacher but for the influence of these Disciple characteristics.

You vitalize those old viewpoints and retain their essence. But you are a liberal! So also were A. Campbell and Isaac Everett. The grandson of a well dressed man does not wear as his best his grandfather's best coat. He wears one of his own generation.

Temperamentally I am conservative but I recognize the futility of saying "Gee" and "Haw" to an automobile. At the same time one should not try to equip a bicycle with four-wheel brakes.

You dignify and make intellectually respectable frank, free rethinking of the profound simplicities of religion.

Christianity, being a healthy and healthgiving approach to the life of the spirit, must always be free that it may be fresh and wholesome. Every generation must do its own thinking—anew. Remembering the limitations of the individual it still is true that the very nature of Christianity requires that the individual also do his own thinking. With stimulation and guidance for that's the way the spirit functions—but not with binding, compulsory or restrictive authority. You make room in your method

and treatment—you have persistently recognized such profound insights in the Disciples' approach. So I count you more than helpful. That is enough—

Noble A. Bolinger, Rock Island, Illinois: I suppose the distinctive element of Disciple teaching in my work and preaching is that of Christian unity. I believe that it is the great cause for which we stand and it is the one thing that justifies our existence. However, we as a brotherhood are not making the contribution to this cause that we ought to make, because we have drifted into a rather dogmatic interpretation of the scriptures as well as the original plea of our movement.

In my own work I have tried to give much of my time to the interdenominational work of our city, county, state and national organizations. I am urging our own church as well as our Brotherhood to take the lead in these movements of inter-church work and I am proud of the fine leaders of our Brotherhood who have given their lives to this work. This is a great step in the right direction.

However, the general practice of our local congregations on the matter of receiving members into our fellowship and membership of the church is not consistent with our practice of cooperative work with other communions. I am endeavoring to lead my congregation to think through its position on this matter and accept the position of open membership. I believe this is the only consistent position with the position of cooperative work with other communions.

I believe that baptism has always been a debatable subject so far as form or mode is concerned, and it will always be a debatable and decisive question if we continue to make it a test of church membership. It makes for divided home life and also for divided community life which is nothing less than tragic, in this hour of crisis. The lack of the spirit of unity in our homes and communities

has been a great contribution toward the present condition of mankind. Those who firmly believe in baptism by immersion are standing in their own light by making it a requirement for church membership. If baptism by immersion is as vital and important as many people contend that it is, it should be able to stand on a program of positive preaching and practice, rather than on a program of requirement for church membership. For many people, the acceptance of baptism by immersion, is a denial of their past Christian experience, and it would be hypocrisy for them to accept baptism under our present practice, when we hold that it is essential to a vital Christian experience, as they would be admitting that they had never had a vital experience because they have missed the one required essential step.

However, if this one dogmatic requirement was removed, many people would come into a closer fellowship with us, and come to hear a clear positive message concerning the purpose, meaning, form, and symbolism of baptism, and would likely come to accept baptism by immersion because they have come to see it, and believe that it has value for them and yet it does not imply a denial of their past Christian experience which has been extremely vital to them, even though they have never been immersed. We must work for a sense of consistency in our religious practices. If we hold that baptism by immersion is essential to salvation, then we can only take the position that all unimmersed persons are unsaved. Then it is hypocritical for us to fellowship them as Christians. Most of us are forced to act the lie either in fellowshiping them as Christians or in holding to the position that immersion is essential to salvation. Many of us, even by far the most of us, prove by actual attitude and practice of fellowship with unimmersed Christians that we do not hold that immersion is essential to

salvation. It is time for us to bring our practice on church membership requirement into harmony with our actual belief.

Too long the world has professed to believe one thing and proven by actual practice or attitude to believe another thing. This luxury is too expensive and too sinful for this hour of great crisis when there is great need of a United Christian Movement, and a spirit of Christian unity in the home, community, state, nation, and the world. Certainly it is time for us to see passion, content, and depth of meaning in the prayer of our Master, "That they may be one, even as we are one—that the world may know that thou has sent me —." The joy, power, and influence of a united Christian fellowship is not to be found in an exact unity of interpretation of the scriptures, or a unity at the point of doctrine, but at the point of love, fellowship, and Christian service. The early church did not have a unity of doctrine, or creed, nor a unity of interpretation of the teachings of Jesus, but they had to a large degree a unity of spirit and a great missionary passion to proclaim the good news of the kingdom to a world of tensions and sin. The Christian message would have great power in our world today if it was accompanied by a spirit of unity and a Christ-like love that is vicarious in its nature.

I would to God that more of our great preachers, missionary leaders, state and national secretaries would speak their mind on this matter, and lead our Brotherhood back to the passion and position of our Master, and even to the position of the early movement of our people when it had not yet become a victim of dogmatic interpretation and practice. We have a great opportunity to take the lead in the movement for unity by broadening the base of our membership requirements and respecting the right of every individual to interpret the life and teach-

ings of the Master, according to his own conscience and yet finding a common fellowship of love and Christian service.

It is one thing to say, "We have no creed but Christ; no book but the Bible; and no rule of faith and practice but the Holy Scriptures." But it is quite the opposite thing to set up our interpretation of the Bible and say you must accept this interpretation and practice or stay out of our fellowship. It is one thing to join in the fellowship of Christian people of all churches in an observance of the "World Day of Prayer," or in the program of a National Christian Mission, and by our very act admit the vital Christian experience of these people. But it is quite another thing to say that hundreds of these people are not Christians by holding to the position that immersion is absolutely essential to salvation and refuse to admit them into the church until they have been immersed. I have been taught to believe that two times two equals four, and it can never equal five or seven, or any other number. In like manner, if I believe that immersion is absolutely essential to salvation, then I must believe that all unimmersed people are unsaved, and will be until they are immersed. Then they automatically become my prospects and not my co-workers in the Kingdom of God. On the other hand, if I believe because of their testimony, sincerity, and the fruits of their lives, that they have had a vital Christian experience, and are earnestly striving to follow the Master in building the Kingdom of God, I ought to be able to welcome them into the fellowship and membership of my church, that we may grow in His likeness and work together in His kingdom.

I believe the hand writing is on the wall. It has happened in Japan, and whether we like it or not, it will happen here, unless the Christian forces take steps toward a voluntary unity of spirit, love and fellowship, and eliminate our competitive strife.

Financial Secretary's Page

A. T. DeGroot

"Your Pegasus takes a lot of oats, but I guess he is worth it," writes O. F. Jordan, Park Ridge, Ill., and I take this as my text. Not all Fellows were as considerate of my sensitive and easily offended nature. Francis Jones, of Clarendon Church, Hyde Park, Mass., said: "Dear Pain in the Purse: Here-with six dollars which should get me out of the red and make me as black as Wall Street!"

W. J. Lhamon, Columbia, Mo., opined, "Your love letter has stunned me. There is so much red in it and that horse is *so* dead." But he put up the money which is what I was after. Prof. Louis Hopkins of Ann Arbor also contributed a neat sum to what he termed the "revival" of the *equum mortuum*. Oreon Scott, St. Louis (don't get him started telling stories), sent fruits worthy of repentance for one long forgotten year, trusting it would "fully liquidate all obligations incident to the deceased equine quadruped mentioned in your recent effusion."

What holds me spellbound is the trustfulness, or shall I say credulity, of supposedly scientifically minded, hardshell, and you-show-me CI members with reference to the bills I send them. Ralph Nelson, Enid, Okla., protesteth: "Those two years when the fever chart of my fiscality shows nil were years when I was in Chicago at the meetings, and I made it a practice to do my paying then,"—but then he enclosed cash for imputed delinquencies. W. E. Garrison, Chicago, a hard man to catch in any deficiency, said, "Of course, I think I paid for those red-inked years, but why argue? I am paying my income tax today, and this fly-weight addition to the month's financial load will not be felt." Chas. M. Sharpe, McConnellsville, N. Y., after hermeneutically considering how so dead a horse could register so lively a kick, and how it "being dead yet speak-

eth," added:

Although it be impossible for you to tell a lie, yet if I were to send you my receipts for dues I paid for the two years marked red, you would have to admit to stating an untruth. *Nicht war?* But I shudder at what might be the ill consequences to our cherished principle of fiscality and I will not do it. Instead, behold my cheque!

It remaineth only for me to reveal the judgment that a long-time member in the Carolinas, Willis Parker, renders about the Institute and the SCROLL

Seriously, I enjoy the SCROLL. It is too *preachy* by half . . . but the joint influence of the agencies mentioned has been the chief factor in preserving alive the prophetic spirit of the historic movement it has endeavored to serve.

William Mullendore, Franklin, Indiana: Secretary: After puzzling over your brain teaser for a while I decided that what you wanted was a check for \$5. Well, I have gotten quite a number of SCROLLS and I have never gotten one I did not enjoy. So, I am making out a check to "Dead Horse," for the said five bucks. I also note in the last SCROLL a Historical Society has been formed and a suggestion of list of all books written by Disciples. I thought you might like a copy of my book. I am sending you one. If you think it merits it you may keep it yourself or put it in the college library.

The first check I ever got was for a dead hog my father gave me to sell to what was known here as the "stink factory." The manager did not know my name so he made the check out to "Dead Hog." I got the money all right. So I think I will try one on you of that kind and if you can get anything on it I will try one for myself.

I am having a birthday next Saturday. It will make the 84th birthday that I have had. I am perfectly well but not much good for violent exercise.

THE SCROLL

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Reflections on Retirement

By George Hamilton Combs—Kansas City, Mo.

My long-time friend, Dr. Ames, asks me to write one or two thousand words on "Reflections on Retirement." The implication is that I am qualified to have a say on this subject because having "retired" I know, at first hand, something about it, which I haven't and which I don't.

It is true that at the beginning I did what a year before I stated I would do at that time: relinquished the leadership of the Country Club Christian Church, Kansas City, Missouri, but stated then, what is now reaffirmed, that I was not retiring from the ministry of preaching, nor would I as long as my heart beat and my brain ticked. Nor have I. (There is a peck of "I's" in this little piece already but no matter. This is supposed to be a sort of mortuary autobiography, anyhow.) So, to resume; that pledge this parson has thus far lived up to. Every Sunday I have driven seventy-five miles to preach to a church, at the moment without a preacher, save two Sundays in a preaching mission with Edgar DeWitt Jones, Detroit; have preached at weddings, funerals; given talks of a dozen kinds before as many kinds of gatherings; begun the writing of two little books, but already lost in the fog, or stuck in the mud—probably both and— But what matters the itemization? The point is, I haven't "retired."

"Retire"—ugh! How I loathe that word! Brought up in the twilight of the Victorian era, one heard about ten o'clock in the evening, "Well, it's about time to retire," which was high hat for, "it's time to go to bed." Retiring! Sleeping! Snoring! A trilogy of undesirables. A trinity of indigestables.

Retiring? That's *quitting* and *who* would be a quitter? Retiring? That's vegetating. That's getting down to the cabbage and parsnip level and who would be a parsnip?

So long as a man *can* preach, though he may be no great preacher, has he the *right* to quit? Is there no great imperative? Is there no grip of compulsion? Do painters retire? They do not. Do poets? They do not. Great souls, with sense of mission, do they go off snoring, inglorious poppy juice on eyes that wine once tortured by a vision? No. Hasn't a preacher in his late sixties, or seventies, or eighties sermons stirring in his brain he has never had time to preach? Unless he be plain fool these later years of living have brought him wisdom that came not in his springtime or his summers. Strike October from the Calendar? No.

Nor has contentment, happiness come that way. All your years you have been fitting yourself for the task of preaching and can there ever be a time when felicity can be found just in sitting on your hands? "Retire, be a country gentleman, grow flowers." Can ever rose-culture mount to the level of soul culture? Can pruning a chrysanthemum be even half as entrancing as pruning a sermon? (In parenthesis again, I wonder how many of us preachers are diligent pruners, how many of us realize that the *thoughts* in the message are often obscured by the *greenery* (that's the word) of the verbiage.)

Retiring! Going to bed, pulling up the coverlet to comfort the chin when the day still lingers and the shadows have *not* yet fallen on the eyes? Well, to say the least, it's not precisely heroic.

But this suggested title, "Reflections on Retirement," despite the intrigue of its alliteration, its rolling "r's" is, I have to say, the unhandsomest assemblage of words ever put down on paper. It's an invitation to a stiff-jointed wheeze, a senile cackle, it's the photographing of the ghost of a name writ

on water; it's the treasuring of bubbles; it's the apotheosising of ciphers; it's the parading of the wraiths of nothingness.

Why be dead before you die? It is not but that the load should be lessened as the years creep on apace. It should, but that is not to say that the shoulders that have carried a ton shall henceforth carry only the weight of two feathers. If unable longer to carry the burden borne in former years, reduce the load but do not shake the shoulders free. Hundreds of our smaller churches are hungry for the words that age can speak, and so long as larynx functions, *that*, my about-to-be-retiring brother preachers, is your call from Heaven. Preach in the pulpits of the little churches, preach in school houses, preach wherever a little group can be gathered to hear the "Word."

But don't "retire." Nay I drop back into the shabby first person again to point my contention. Giving over to another the leadership of a church I had so long served; Its calls to multiple ministries have showered down as thick as ambrosial leaves upon my pathway. Not all, not most to commanding places, but, nevertheless, invitations to do my little bit and just as authentic as Macedonia's Call to Paul—the call of need.

And to my ears, and to my conscience, these are calls to be up and doing, not to lie down and snore. What if Hugo, and Tennyson and Beethoven had recognized the proper age for retirement—sixty-five? And what moral right have we of a lesser breed to hang up our scythe on tree's limb before night's curtain falls?

Retire? For one I shall never retire until my last good night has been spoken and friends shall bear my body to the quiet grave. Until then, no matter though with diminishing strength later on, I shall be true to my ordination vow given to my mother in my sixteenth year—to preach.

The Religious Philosophy of William James*

By Edward Scribner Ames

The eleventh of last January was the one hundredth anniversary of the birth of William James, the most renowned of American philosophers. The philosophers of this country have celebrated the event by many programs of appreciation and discussion. The influence of William James has increased since his death in 1910 and will increase through a long future. He is already accorded a place with Jonathan Edwards and Ralph Waldo Emerson as one of the three greatest minds of American philosophy. At Harvard University, where his whole academic life was spent, he graduated in medicine, taught physiology and then psychology. After publishing his monumental work in psychology, which revolutionized the subject, he became professor of philosophy and championed the doctrines of pragmatism. His literary style, famous for its luminosity and power, carried his thought into all circles of culture far beyond the usual ranges of philosophical writings.

He was deeply concerned with the great problem of religion, and it is of his treatment of some of these problems I wish to speak. The subjects I shall mention are largely outside the sphere of controversy which his treatment of other matters awakened. I call attention particularly to certain of his insights and discoveries which have been widely accepted as illuminating and strengthening religious faith and aspiration. His Gifford Lectures on *The Varieties of Religious Experience* have been read round the world. They represent his own catholicity of spirit and they show his sympathetic insight into the hungers and hopes of the human spirit under

*Sermon preached in the Rockefeller Memorial Chapel, University of Chicago, May 10, 1942.

diverse creeds and customs. He collected from biographies, personal histories, prayers and confessions, an unprecedented wealth of material to illuminate the manifold ways by which men seek peace and security, forgiveness and salvation. He found in Christianity two marked types of people whom he called, in his apt phrasing, the "once-born" type and the "twice-born" type. The once-born people had grown up into religious maturity by a more gradual process of religious instruction and development. Edward Everett Hale was of this type and James quotes him as saying: ". . . any man has an advantage, not to be estimated, who is born, as I was, into a family where the religion is simple and rational; who is trained in the theory of such a religion, so that he never knows, for an hour, what these religious or irreligious struggles are. I always knew God loved me, and I was always grateful to him for the world he placed me in."

In contrast to this is the experience of John Bunyan who was for a long time, as James calls him, a sick soul, a divided self, who finally attained the second birth through conversion. In his autobiography Bunyan writes: "But my original and inward pollution, that was my plague and my affliction. . . . I was a burthen to myself; nor did I ever so know, as now, what it was to be weary of my life, and yet afraid to die. How gladly would I have been anything but myself!" The range of James' search for the concrete facts of religious experience was not limited to Christians, but included persons in all manner of faiths and cults. Though himself not a mystic, but rather belonging to what he called the "tough-minded" type, he nevertheless gave particular attention to the mystics. The mystics have a vivid consciousness of overcoming all barriers between themselves and the Absolute, and James finds that "this is the everlasting and triumphant mystical tradition, hardly altered by differences of clime

or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land." James quotes many characteristic phrases from mystical literature which are obviously self-contradictory such as "dazzling obscurity," "whispering silence," "teeming desert," and then he adds, "These words, if they do not awaken laughter as you receive them, probably stir chords within you which music and language touch in common. . . . There is a verge of the mind which these things haunt; and whispers therefrom mingle with the operations of our understanding, even as waters of the infinite ocean send their waves to break among the pebbles that lie upon our shores." While James allows that the mystical states may be absolutely authoritative over the individuals to whom they appeal, he holds that these states cannot claim authority for those who themselves are not mystics.

It was this ability to penetrate the inner experiences of other people in areas quite different from his own, that enabled William James to add so many important chapters to general psychology and to the psychology of religion. Love of your neighbor is really the subject of his notable essay on, *A Certain Blindness in Human Nature*. There he sets forth a very common habit which separates men and women into classes and self-centered groups, thwarts the spirit of genuine democracy, and prevents the development of that brotherly love which is so essential a quality of vital Christianity. You will remember his account of the discovery of this blindness. "Some years ago," he says, "while journeying in the mountains of North Carolina, I passed by a large number of 'coves,' as they call them there,

or heads of small valleys between the hills, which had been newly cleared and planted. The impression on my mind was one of unmitigated squalor. The settler had in every case cut down the more manageable trees, and left their charred stumps standing. The large trees he had girdled and killed, in order that their foliage should not cast a shade. He had then built a log cabin, plastering its chinks with clay, and had set up a tall zigzag rail fence around the scene of his havoc, to keep the pigs and cattle out. Finally, he had irregularly planted the intervals between the stumps and trees with Indian corn, which grew among the chips; and there he dwelt with his wife and babes—an axe, a gun, a few utensils, and some pigs and chickens feeding in the woods, being the sum total of his possessions. . . . Ugly, indeed, seemed the life of the squatter. . . . Then I said to the mountaineer who was driving me, 'What sort of people are they who have to make these new clearings?' 'All of us,' he replied. 'Why we ain't happy here unless we are getting one of these coves under cultivation.' I instantly felt that I had been losing the whole inward significance of the situation. But when *they* looked on the hideous stumps, what they thought of was personal victory. . . . I had been as blind to the peculiar ideality of their conditions as they certainly would have been to the ideality of mine, had they had a peep at my strange indoor academic ways of life at Cambridge."

The principle James discovered for himself in this instance was that "wherever a process of life communicates an eagerness to him who lives it, there the life becomes genuinely significant." Having once found this principle, many other illustrations offered themselves. There were the "Lantern Bearers" of Robert Louis Stevenson, gangs of boys in the villages of Great Britain who buckled bull's eye lanterns under their coats and gathered at dusk in the hull of a fisherman's boat or in some hollow on

the links. "The essence of this bliss," says Stevenson, "was to walk by yourself in the black night, the slide shut, the top-coat buttoned, not a ray escaping, whether to conduct your footsteps or to make your glory public,—a mere pillar of darkness in the dark; and all the while, deep down in the privacy of your fool's heart, to know you had a bull's-eye at your belt, and to exult and sing over the knowledge." Stevenson adds, "The ground of a man's joy is hard to hit upon."

James disagreed with his colleague, Josiah Royce, on many of the main problems of philosophy but they were of one mind in reference to this blindness in human nature. Royce puts it in these words: "What, then, is our neighbor? He seems to thee a little less living than thou; his life is dim, it is cold, it is a pale fire beside thy own blazing desires. . . . So, dimly and by instinct hast thou lived with thy neighbor, and hast known him not, being blind." Wordsworth's rural neighbors, intent upon their crops and lambs and fences, must have thought him a very insignificant and foolish person as he tramped the hills for days together. It surely never occurred to any one of them, says James, to wonder what was going on inside of *him* or what it might be worth. Richard Jefferies, in his autobiography, *The Story of My Heart*, was filled with a transport of rapture as he lay upon the grass in contemplation of it. "Had any shepherd accidentally seen me lying on the turf, he writes, he would easily have thought I was resting a few minutes. I made no outward show. Who could have imagined the whirlwind of passion that was going on in me as I reclined there!"

Walt Whitman, says James, "felt the human crowd as rapturously as Wordsworth felt the mountains," and he calls Whitman's *Crossing Brooklyn Ferry* "a divinely beautiful poem." James knew that the ordinary Brooklynite or New Yorker, replete with luxury or worn with the cares of the day, did not see the

colors of the sunset as did Whitman, nor "realize at all the indisputable fact that this world never did anywhere or at any time contain more of essential divinity, or of eternal meaning." To a jaded and unquickened eye even the splendor of the stars may only elicit, as from Carlyle, the comment that it is a sad sight, or to one like Schopenhauer, subject to emotional anaesthesia, the recurrence of the cycles of the seasons and of human life arouse only the feeling of emptiness and tedium. "What is life on the largest scale, Schopenhauer asks, but the same recurrent inanities, the same dog barking, the same fly buzzing, forevermore?" James saw these sharp contrasts in the way men respond to life and believed, with Stevenson, that "the true realism, always and everywhere, is that of the poets: to find out where joy resides, and give it a voice far beyond singing." "To be rapt with satisfied attention, like Whitman, to the mere spectacle of the world's presence, is one way, and the most fundamental way, of confessing one's sense of its unfathomable significance and importance." James thought the highly educated classes had most of them got far, far away from Nature. "We are trained," he declares, "to seek the choice, the rare, the exquisite exclusively, and to overlook the common. We are stuffed with abstract conceptions, and glib with verbalities and verbosities; and in the culture of these higher functions the peculiar sources of joy connected with our simpler functions often dry up, and we grow stone-blind and insensible to life's more elementary and general goods and joys. The remedy under such conditions is to descend to a more profound and primitive level. To be imprisoned or shipwrecked or forced into the army would permanently show the good of life to many an over-educated pessimist."

James felt that to overcome this blindness concerning our fellow men is a matter of the most tremendous practical importance. To recognize the

values and meanings of other lives about us is the basis of all our tolerance, social, religious and political. "The forgetting of it," he says, "lies at the root of every stupid and sanguinary mistake that rulers over subject peoples make." At this point, I feel sure he would say, lies the difference in the points of view which now embroil practically all the nations of the world in the most costly and deadly war mankind has ever known. The democracies are fighting against the blindness which regards human beings in a merely external way, as if men could safely be treated as regimented powers of violence, as cannon-fodder, as machines to force other people into subjection and slavery. Totalitarianism sows the seed of hate and creates within its own world revulsion against its injustices and cruelties. The hope of the democracies is that revolution within the axis countries will finally be one of the greatest factors in ending the war. It is a well-founded hope springing from the profound conviction that oppressed and exploited people will not forever bear the yoke of the oppressor. In this colossal war, the difference between the two sides is that one fights with the blindness of machines to achieve the power of machines, while the other fights to make the power of machines serve the larger human ends of free men. Each struggles to end the war for its own conception of what is valuable and meaningful, but the democracies are inspired by the values and meanings that make the glory of liberated peoples, and that make farther progress possible again in times of peace and good will. One side fights because it is blind to the inner life of man; the other makes war because it has vision to see ideal possibilities beyond its triumph.

Another principle in the religious philosophy of William James to which I call attention is in the essay on *The Energies of Men*, what he called "the second wind," that is, the upsurge of strength and

endurance which human nature often manifests when subjected to great stress. Every athlete is familiar with the experience of gaining his second wind. Most of us, when boys, ran races or played tag until near exhaustion, and then sometimes felt a fresh wave of energy come to sustain further effort. In such instances, James said, we have evidently tapped a level of new energy, masked until then by the fatigue-obstacle usually obeyed. There may be layer after layer of this experience. A third and a fourth 'wind' may supervene. Mental activity shows the phenomenon as well as physical, and in exceptional cases we may find, beyond the very extremity of fatigue-distress, amounts of ease and power that we never dreamed ourselves to own. In his essay, *Is Life Worth Living?*, James shows that in similar manner, moral and spiritual zest frequently rises with surprising force under conditions which might be expected to crush it. "It is, indeed, a remarkable fact that sufferings and hardships do not, as a rule, abate the love of life; they seem, on the contrary, usually to give it a keener zest. . . . Need and struggle are what excite and inspire us. . . . Not the Jews of the captivity; but those of the days of Solomon's glory are those from whom the pessimistic utterances in our Bible come."

It is not uncommon to see individuals roused to great display of energy by unaccustomed tasks thrust upon them by sudden increase of official duties, or by new responsibilities imposed through misfortune, such as the loss of a partner, in the office or in the home. On this Sunday, which is so widely celebrated as Mother's Day, everyone has his own memories of such occasions. There were anxious hours of labor and devotion seemingly beyond any woman's strength elicited by exigencies of illness or disaster in the household. James adds these to his examples of amazing fortitude and patient endurance, in the line of duty which love accepts volun-

tarily as its own. "Every case of illness nursed by wife or mother is a proof of this: and where can one find greater examples of sustained endurance than in those thousands of poor homes, where the woman successfully holds the family together and keeps it going by taking all the thought and doing all the work—nursing, teaching, cooking, washing, sewing, scrubbing, saving, helping neighbors, 'choring' outside—where does the catalogue end? If she does a bit of scolding now and then, who can blame her? But often she does just the reverse; keeping the children clean and the man good tempered, and soothing the whole neighborhood into finer shape. . . . Human nature, responding to the call of duty, appears nowhere sublimer than in the person of these humble heroines of family life."

In this present war, of the year 1942, it is the same. Stories of amazing heroism and endurance come to us in every day's news reports. In ship wreck, in battles in the air, in the hardships of the desert and in the frozen north, in hospitals, in concentration camps, men have risen from inexperience and obscurity to highest achievement and honor. It has already been abundantly proved that American youth suddenly taken from college life and business pursuits have resources of courage and devotion which this emergency draws upon and reveals. No one knows yet the capacity of this nation to give men and money, to surrender personal ambitions and prospects of comfort and ease in the service of country and of freedom for the world. Whatever the pathos and the tragedy of having to wage such a war, it nevertheless gives proof of incalculable depths of human resource and purpose. It gives conviction that this nation will continue to develop the resources and the qualities needed in a long war and especially in the aftermath of the war, to reorganize and maintain a still higher form and quality of life.

A third feature of the religious philosophy of William James may be called his doctrine of creative faith set forth in his, *Will to Believe*. It is his conviction that this energy which arises in the human spirit helps to fashion the world in which we live and is of measureless significance in creating and fulfilling our highest religious ideals. This energy expresses itself in the hungers we feel, in the curiosity that impels to knowledge, in the practical needs that lead to discoveries and inventions. Restlessly and ceaselessly the spirit of man reaches out beyond its present limits toward newer and richer experience. Our willingness to act upon our best judgment of the future has much to do with what shall be brought forth in that future. "Hardly a law has been established in science, says James, hardly a fact ascertained, which was not first sought after, often with sweat and blood, to gratify an inner need. . . . Science would be far less advanced than she is if the passionate desires of individuals to get their own faiths confirmed had been kept out of the game. On the other hand, if you want an absolute duffer in an investigation, you must, after all, take the man who has no interest whatever in its results: he is the warranted incapable, the positive fool. The most useful investigator, because the most sensitive observer, is always he whose eager interest in one side of the question is balanced by an equally keen nervousness lest he become deceived."

Again, in personal relations the desire to have certain conditions exist is often the cause of their existence. The answer to the question whether you like me or not depends very much on whether I meet you half-way, am willing to assume that you must like me, and show you trust and expectation. "How many women's hearts are vanquished by the mere sanguine insistence of some man that they must love him! he will not consent to the hypothesis that they cannot. The desire for a certain kind of truth

here brings about that special truth's existence; and so it is in innumerable cases of other sorts. Who gains promotions, boons, appointments, but the man in whose life they are seen to play the part of live hypotheses, who discounts them, sacrifices other things for their sake before they have come, and takes risks for them in advance. His faith acts on the powers above him as a claim, and creates its own verification."

James believed that this personal attitude is effective in our relations with the universe and with God himself. He was a man of faith, of disciplined and critical faith. He wrestled with all forms of doubt and scepticism. He abhorred merely wishful thinking and vain rationalizations, but he had the courage of his hardwon convictions. He had courage to reject the fatalism of traditional Calvinism, the determinism of the prevailing mood of science, the conceit and snobbishness of academic intellectualism, and the presumptions of privileged classes. "In God's eyes," he says, "the differences of social position, of intellect, of culture, of cleanliness, of dress, which different men exhibit, and all the other rarities and exceptions on which they so fantastically pin their pride, must be so small as practically, quite to vanish. . . . The exercise of courage, patience, and kindness, must be the significant portion of the whole business." "Thus are men's lives levelled up as well as levelled down,—levelled up in their common inner meaning, levelled down in their outer gloriousness and show. . . . Yet always, we must confess, this levelling insight tends to be obscured again; and always the ancestral blindness returns and wraps us up. . . . And then always some new leveller in the shape of a religious prophet has to arise — the Buddha, the Christ, or some Saint Francis, some Rousseau or Tolstoi—to redispel our blindness. Yet, little by little, there comes some stable gain; for the world does get more humane, and the religion of democracy tends toward permanent increase."

Religion and Experience

John O. Pyle, Chicago.

That "Man is religious by nature" seems obvious, but nevertheless a very significant idea. Over against the background of religious literature, whether Christian, Moslem, or Hindu, given to the world in past centuries, the statement is comparable to the Copernican theory of our solar system, the belief of Columbus that our earth is round, or Darwin's hypothesis of the origin of species through natural processes. But its importance transcends all these ideas. These ideas, startling enough when first announced, are now taken for granted; and they are but islands in an ocean of human thought and human interests. Religion involves all of them, and an infinitude of interests besides. We are indeed, "Incurably Religious."

In nature, religion and not knowledge becomes the all embracing characteristic of mankind. It is only "The fool who has said in his heart there is no God." What God is outside and beyond nature will always be a speculative question. What God is in nature and as nature, including human nature, can be known, and is known, with ever growing certainty. Religion as a characteristic of natural man can, in fact, become "As intelligent as science, and as vital as the day's work." Solomon sensed the truth of this when at the trial of the two women with a single child, he said: "Bring me a sword"—Divide the living child in two and give half to the one and half to the other." The child's life was spared and the child returned to its true mother. Jesus sensed the truth of this when at the trial of the fallen woman, he said: "He that is without sin among you let him first cast a stone at her." When Jesus lifted his eyes to look upon her accusers there were none. And Jesus said: "Neither do I condemn thee, go and sin no more." Jesus' critics sensed

the truth of this when they said of him: "He taught as one having authority, and not as the scribes."

Religion is broader than knowledge because it must include the choice of what to do, how to do, and the will to do, in the face of both knowledge and ignorance. The individual man is damned indeed, if he ignores the ways of nature; and damned if he does not, but chooses without knowledge, or with insufficient knowledge.

My religion involves what I know; what I do not know, but others know; what I do not know and others do not know, but they or I may learn; what I do not know, and believe that neither I or others will ever know.

My religion involves much more than knowledge, though knowing be a part of their being. There are emotions, hungers, desires, wishes, longings, ambitions, failures, frustrations, plans, efforts, defeats, successes, satisfactions, sense of good and evil, fears, horrors, loves. My religion involves all these and whatever other items of experience are susceptible of discrimination.

My religion involves many matters independent of knowledge about them. It involves what I am, what I have been, what I might become. It involves as much about every other individual on this earth, and every living creature, and every living thing. It involves all nature,—brute and human; and God. What God is besides all things and all life, I do not know; nor do I believe I can ever know, or that any one else can ever know.

God is the all-inclusive name for all that is, all that has been, and all that might be,—the factual, the contingent, the possible, the necessary. I do not find that I am able to partition existence, possibility, and cause between God and some other being, for example, the devil. God embraces "ALL the gods that be." Whether God is so much one God that He can tolerate no other gods, I do not know; nor do I believe that others know.

Most important for my religion is the choice of conduct that must take all these things into account; or, must deliberately choose to ignore one or more of them. Of first importance is my attitude toward the truth or falsity of my knowledge, and of my responsibility for this truth.

Knowledge falls easily into two fairly comprehensive classes. One may be described as an understanding of and an insight into, relations among the items of experience from the standpoint of mere observation. The other class has to do with getting things done,—the cues to action on one's own part, or the cues to control of brute nature, or the cues to co-operative activities on the part of other individuals. The first kind of knowledge is well illustrated by one's reactions as he sits in a theater and watches the progress of a "movie-talky" show disclosed upon the screen. The other is illustrated by the knowledge used in the construction of the theater, the creation of the scenario and scrip, the paraphernalia of stage and scenery; the training of the actors, the rehearsals of the play; the manufacture of camera and projector, the skill of director and photographer; the creation of the film. The first kind of knowledge has its history, but having chosen to sit and watch and listen the rest of the experience happens almost by itself. The second kind of knowledge involves continual choice. It has its history too, but the characteristic difference between it and the first is the factor of choice of what to do, and the awareness of the necessary cues for carrying through the implications of the choice. Religion as an attitude toward experience involves most vitally the second kind of knowledge,—that is, religion involves choice, purpose, will, insight into the thing to do and the how of getting it done.

My faith springs from my knowledge, and from the knowledge of others that I do not have, but find that I can use for my own good and that neighbors

can use for their good. The only other sources of faith are fancy and imagination. In consciousness there is no clear and absolute demarcation between knowledge and fancy, or between knowledge and imagination, or between fancy and imagination; we seek to discriminate by means of all sorts of creditable checks and tests. If some one claim a knowledge that seems to me beyond the possibility of my own experience under the most favorable circumstance, or beyond any other experience with which I have acquaintance, that claim is thereby so greatly clouded with suspicion that it affects me as if it were known falsehood. Much of the content of traditional religious literature seems to me childish, ridiculous, unbelievable, unworthy of human acceptance. Some of this literature carries a threat to anyone who does not accept it, or seeks in any way to change it, as if it were like the proverbial laws of the Medes and Persians unchangeable. In our own fundamental laws,—the federal and state constitutions, we have learned to regard as the most permanent and desirable part, that article which provides for amendment.

Intelligence as a characteristic of mind seems to have been late in appearing with living beings upon this earth. So far as we can know, it now characterizes to an effective degree only a single species of living creatures,—our own. To intelligent man, using all his powers, inherited or acquired, are to be credited all the institutions of civilized social order; all the instruments by which living is made more satisfactory to the human mind,—scientific research, control of disease, means of transportation that equal the reduction of distance, means of communication that equal the reduction of the lapse of time; a knowledge, brute and human, that affords cues for great advancement of all human interests, a promise of "Peace on earth to men of good-will." These intelligent human affairs among the living

creatures upon this earth seem to me to be the choicest of all God's works.

If I know anything about language, and its use as an instrument for thinking and communication; if I know anything about words, their history and significance, then I can honestly and sincerely say, with profound conviction, that I am a Christian. This does not mean, however, that I accept the myths of Christian literature. It does mean that I accept the principles of conduct, of truth, and of life as set forth in Christian literature and teaching as the best for me, and for all people. It does not mean that I believe Christian principles to be good and true because Jesus taught them; it means, rather, that I think Jesus taught them because he believed them to be good and true, and that they appeal to me as they did to him.

My knowledge of language and literature, and of human nature, constrains me to use the same criteria in judging the stories of Jesus' life and teachings as I have found applicable to reports of lives and teachings of men in my own day and social order. This attitude leads me to regard many of the stories about Jesus as sheer myth, not different from other myths that have characterized all ages and all peoples that we have learned anything about. Myths function as words to make stories and sermons, but they do not fit into the ways of nature and human progress.

We have at last learned that this earth is, in fact, one earth. Christian people have always held as one part of their belief, the principle of the universal brotherhood of man. Biologists the world over confirm this belief by naming all races *Homo sapiens*. Wherever marriage laws have permitted the intermarriage of races, or clandestine mating between members of the different races has occurred, evidence supporting the biologists is clear. In this world wide struggle in which the disciples of Jesus,

of Mohammed, and of Buddha are joined in a united struggle against evil men, one happy outcome might be, the mutual discovery that Jesus, Mohammed and Buddha also were brothers. If, and when, this consummation occurs, the discovery will not be made through any harmonization of the myths that cluster round their origins, but through the laws of the God of natural man.

Evacuating the Japanese

Private Letter from California

We have had two Foreign Adjustment rooms in our school with an enrollment of about 40 Japanese. Within the past month all but one of these have checked out of school. We have about the same number of Chinese students left and two Latin Americans, so we still have classes, but a good deal of life has gone out of them. The President of my Home Room is a Chinese boy, and the other day I thought he voiced the sentiments of all of us pretty well. He was urging the students to do better and take more responsibility about their work. He said, "Many of our friends have left. The Japanese had to go away, and our Home Room is getting smaller and smaller, and I—well, I don't feel so good." By next fall we do not see the possibility of even a full-time job of teaching English to foreigners.

Our Japanese were what is known as the *kibeis* (those who were born here in the United States, but who received their education through Junior H. S. or even H. S. in Japan). They are American citizens of course, but have almost no background of American life and culture. However, I believe that what one of our graduates said is typical of the feeling of the majority of them (this boy is now in the army). He said, "My father, who died in Japan a year ago, told me that I am an American citizen, so whatever happens I must be loyal to the United States."

Our school has had a total Japanese enrollment of about 290. All but ours are the *nisei* (those who were born here and have never been in Japan, unless perhaps for a short visit). These speak English well, use American slang, like to do all the things that other American young people do. Their parents are aliens for the most part, and often a wide gulf exists between them and their parents—a gulf made by language and customs.

I felt that the breaking up of their homes could not be so difficult for our *kibeis* as for the *niseis* because the latter have known no other home. The *kibeis* have already had their homes somewhat broken up by their living in Japan with relatives while their parents were here, or by the prodigal sons leaving their homes in Japan to come here. Many of our boys had no home life here except that which was provided by the employer in whose home they worked.

The government has done a big job in protecting the property of the Japanese. I understand that storage space has been provided free for their household goods. There were some tragic situations at first when junk dealers took advantage of their necessity to get rid of their things immediately. But the government has appointed appraisers, and the sale cannot be made unless at least the minimum appraisal is paid. This applies principally to farms, nurseries, real estate, and the larger articles of furniture such as refrigerators, pianos, etc. Of course anyone who has ever had to discard cherished possessions knows how much grief has had to be swallowed.

When people know only the race, and think of atrocities of warfare, they say of any act or word of kindness, "Oh, that's just on the surface. You can't trust them. They're not really sincere." When you know individuals, you know that some of them are not sincere, but many, many more *are*. They

are human beings that bleed when they are pricked, and laugh when they're tickled; die if they are poisoned and want revenge if they are wronged.

I understand a group is leaving tomorrow for Parker Dam (an Indian Reservation on the Colorado Desert). Thus it happens that many people who hoped to be with a large group of friends may not be after all, because now they can be moved only on government orders. Two other areas have been designated for evacuation. One will go to Santa Anita (not far east of Pasadena) and the other will go to Manzanar.

With all that needed to be done to get ready to evacuate and with the uncertainty that comes from not knowing just when you will be ordered out and from knowing of people that have been investigated by the F.B.I. and also with the week of vacation when anything might happen, most of the families thought their children should check out of school before vacation. It was an ordeal that nobody wants to repeat, and yet many of these students are still in town. They've said good-bye, they've checked out, they know it meant a lot of grief for everyone. Naturally they hesitate to go through it again. But we are urging them to return to school if they have any idea that it may be even two weeks more that they could be in school, because the problem of having this uprooted group without any purposeful activity is very great. As with any group which faces so many uncertainties, matters of life and death seem the only ones worth consideration or else there is the other extreme of trivialities to pass away the time. So we are finding out that arrangements for marriages are the great concern of families and young people. I understand that this is true in the reception centers, also. I suppose this reaction was anticipated, but maybe not, as so many people feel that the Japanese are not really human. Of course when they go to the reception centers, the

hope is that they will be sent to other places farther inland as soon as proper work can be found. And so unless there are family ties, there would be separations of friends or of those whom the family considered "eligible."

We had understood once that the Los Angeles City School Board had been given jurisdiction over the educational problems at Manzanar. Since then, it has been turned over to the Bureau of Indian Affairs, and we understand that the earliest that schools will be open will be October 1st. As far as possible, the schools will be manned by the Japanese themselves. Of course they have lots of college and university graduates and they have a large share of the honor students of various institutions. (One of our H. S. teachers remarked the other day that all her A's had evacuated!) But heretofore few of these prepared for teaching because there were no positions open to them.

Most of the reports from the reception center at Manzanar have been favorable, especially since the weather improved. If you have ever spent any time on the desert, you can appreciate the sand sifting through the cracks, the clouds of dust, the maddening winds. Added to this it was terribly cold when the first ones went and there wasn't adequate protection from the wind. Now there are over a hundred buildings—perhaps two hundred by this time, the plumbing is being installed, houses are being named, most of the young people say they're having lots of fun, and they all talk about the beautiful scenery. But the great problem is the fact that there can't possibly be purposeful activity for all. As one of our former students said, "All we do is eat and sleep." The Japanese are law-abiding and hard-working and they do not want to be idle. They know that this is not a natural type of existence and they know that social problems always arise from maladjustment.

Questions for Disciples

What did Thomas Campbell say about creeds? How did he propose to unite Christian people?

When he suggested that the New Testament be made the basis of union, whose interpretation of it did he think should be followed? Was each person to read it for himself? If so, why would this not make more divisions than ever? What did Alexander Campbell say in his sermon on "The Law" about the relation of the Old and New Testament? What did he say was the one central principle of fellowship in the New Testament Church?

Were the Disciples Trinitarians? Were they Unitarians? What other position was possible? Was the principle of loyalty to Christ a doctrine about Christ or an attitude of love toward him and of devotion to his leadership? Is it possible to be loyal to Christ without accepting some metaphysical idea of his nature or some theory as to his birth? Is it not possible to unite many people in following him without accepting any creedal statement as to his nature? When was the Nicene creed written? What is the so-called "Apostles' Creed" and does it go back to the Apostles?

Another interesting set of questions arises with reference to the Bible and especially with reference to the New Testament. Which came first, the New Testament or the Christian Church? What difference does it make as to which came first? What is the canon of scripture? When was it made? Did Martin Luther accept as canonical all the books which are now included in the King James version? Do Disciples say that all scripture of the New Testament is binding on Christians today? What about feet-washing, faith-healing, expecting the end of the world, bodily resurrection, eternal punishment in hell fire? What did Alexander Campbell mean by saying that the Bible should be read as any other

book? What did he mean when he said that to understand any book of the Bible, like the book of Acts, we must ask when it was written; to whom; by whom; and for what purpose? Was it this kind of study of the Bible which developed into what is called Higher Criticism? Do the Disciples follow this method of studying the Bible? Does one have to accept a statement of scripture if it conflicts with what one thinks is an established scientific fact? Is there any authority in the New Testament for Sunday Schools, missionary societies, pension funds, church conventions, official boards, women's societies, societies of Christian Endeavor, church socials, church membership rolls, national secretaries, colleges, baptistries, instrumental music in public worship, song leaders, song books, printed orders of service, choirs with surplices, lecterns, grape juice instead of wine? What is the justification of these things? What authority has the saying: "Where the scriptures speak, we speak; where the scriptures are silent, we are silent"? Should this be made a rule of the church?

With reference to the Church: What is meant by the priesthood of all believers? How does a man (or a woman) become a minister among the Disciples? Is there any authority higher than the local church? If so, what is it? If a local church introduces a practice different from the practice of other congregations, what can be done about it? How much authority do the Elders of a congregation have? Have they power to require uniformity of belief on the part of members? Would it be possible to have harmony and good fellowship in a congregation if the members held different opinions on vital matters, and held these opinions as their personal beliefs? Who has the right to decide important matters of policy in the local church? Is the union that exists in local congregations of Disciples or between local congregations an organic union or a union of spirit and of practical coopera-

tion? How do persons become members of Disciple churches? Is the method the same in all local churches? What are the requirements for membership after a person has joined a church? Is it proper to use the word "denomination" to designate the whole company of Disciples of Christ? Why? Why do not all local churches use the same designation—"Disciples of Christ," or "Christian Church," or "Church of Christ"? Which is preferable, and why?

Church and Society: What is the Christian's duty toward the state? Should he vote, pay taxes, go to courts of law, participate in war? When is it wrong to play cards, dance, go to the theatre, drink wine, smoke tobacco, lay wagers? How are these questions decided? By scripture? By example? By social custom? Have present evils always been wrong? For example, slavery, polygamy, divorce, usury, killing men?

Human nature: Are infants morally good or bad? Is a person a sinner before he is able to distinguish right from wrong? Is the story of the "fall of man" a fact or a myth? Is sin transmitted from parents to children? How? What difference does it make with reference to man's moral responsibility whether he came by "creation" or by "evolution"? What is the history of "sacrifice" or blood atonement?

Quiz questions: Which is more important in guiding Christians today, the teachings of Jesus or the teachings of the Apostles? Did Paul claim that all his writings were inspired? What were his views of women? Of marriage? Of slavery? Of drinking wine? Of reasonableness in sermons and prayers? Is there any "theology" in the thirteenth chapter of First Corinthians? Does the Epistle of James contain the same idea of "faith" as the Epistles of Paul? Is it correct to cite Paul's injunction about eating meat offered to idols as a plea to defer to all conscientious scruples of other people? Is that passage a criticism of some scruples?

Reasonableness in religion: What lies back of the encouragement of class discussions of such questions among Disciples? Is it not due to a different view of the value of using human minds to interpret religious questions? Was not this procedure in the use of scripture and of reason something new in Protestantism? Does it not involve a novel conception of revelation and of the right of individuals to interpret in the light of their own knowledge all inspired writings? From whom did Alexander Campbell and his co-workers derive such principles? Are these principles supported by Christian thought since his time? May we expect still better understanding of scripture than we now have?

What can be done to help members of churches to answer intelligently such questions as the foregoing? Should not Disciple publishing houses, journals, youth conferences, and religious education leaders furnish more opportunity for understanding these things? Why is it that editors, preachers, church school teachers, do not give more attention to influences that made the Disciples so different and so successful in the first century of their history? Is it because we have over-emphasized the traditional "scholarship" of other people, and underestimated the matter-of-fact, sensible reasonableness of the first generation of Disciple leaders? How many ministers and leaders are aware that Thomas and Alexander Campbell, and Walter Scott, were university trained men, themselves teachers of the classics, and versed in the philosophical and religious thought which was critical of scholastic thought and of the theology of all the creeds of their day? Is not this a suggestion of ways by which the free spirit and vital religious thinking of the Disciples may be recovered and kept alive?—*House News*.

Journeys of Ye Editor

The American Philosophical Association, Western Division, met in Madison, at the University of Wisconsin, April 23-25. There were about a hundred in attendance from the colleges and universities of the Middle West. Professor E. Jordan, of Butler University was the president but was unable to attend on account of illness. Professor D. S. Robinson, until recently President of Butler, was elected President of the Association for next year, when the meeting will be at Notre Dame. One of the most interesting sessions was devoted to papers on William James, the centenary of whose birth is being widely celebrated this year. Among the Disciples present were Professor A. C. Garnett, of the University of Wisconsin, Herbert Martin of the University of Iowa, Wayne Leys of the Central Y College in Chicago.

May 7 was spent in a retreat with the students and faculty of the Oberlin Graduate School of Theology Seminary Union. The buildings of this institution on the Oberlin campus are among the finest we have seen. There are beautiful dormitories for single men, some for married couples, with library, refectory, and chapel. After a chapel service at 7:30 A.M., and breakfast at 8:00 we went out to Berlin Heights. There was a sermon at 9:15 and an address at 10:30 followed by general discussion until lunch time. More discussion and questioning of the speaker at 1:30. The rest of the afternoon was given to recreation and after dinner the installation of officers of the Seminary Union took place at which Dean Graham presided. At 8:00 a Communion Service was conducted by Dr. Craig, Professor of New Testament. We left at 3:00 to take a train at Sandusky for Chicago. We had the great pleasure of visiting with Professor Clarence Hamilton, who teaches Philosophy of Religion and is one of the leading Sinologists in this country. He

went out to the University of Nanking from our Church in Chicago and did excellent work there until the Revolution in China. Mr. Robert H. Taylor was in charge of arrangements. There are seven other Disciples among the students.

"Current Events"

Many people would like to know what happened at Butler.

Something has changed at Chapman College.

Drake University is seeking to enlist alumni and friends for needed funds.

Bethany College reports that now only fifteen per cent of their students come from Disciple homes whereas a few years ago seventy per cent came from such homes.

The Board of Higher Education at the annual meeting early in April discussed the desirability of having a "Campaign of Ideas" among the churches, without money-raising. It is being suggested that the building up of ideas might be the best way to promote everything that is important.

The Commission for the Restudy of the Disciples manifests the tendency of ministers to prefer programs of action to the study of the conditions upon which significant action can be based. Action without knowledge is ineffective; knowledge without action is futile.

Observers inside the camp say that the growth of the Disciples has slowed down. Many remedies are offered for the "emergency."

There are about 8000 churches of all sorts in the Brotherhood and perhaps half that many preachers. They say twenty per cent of the ministers are college graduates with some seminary training besides. They say also that twenty per cent of the churches have full time pastors. Those ministers are largely serving those churches!

Tentative Program

Annual Meeting of Campbell Institute

Chicago, Aug. 3-7, 1942

Monday

9:30 P.M. Holy Communion
Reception

Tuesday

2 P.M. Symposium on the "International Convention"
9:30 P.M. President's Address
Discussion
Business Meeting — appointment of committees

Wednesday

2 P.M. "Implications of the Times for Religious Thought"
9:30 P.M. Christian Unity Session

Thursday

2 P.M. "Religious Searchings of Young Men in War Time"
"Religious Searchings of men in Armed Forces"
"Religious Searchings of men in CO Camps"
"Religious Searchings of men in War Industries"
4:30 P.M. Business and Election of Officers
6:30 P.M. Annual Dinner

Friday

2 P.M. "Preparation and Placement of Ministers Among Disciples of Christ"
"Present Situation"
"Preparation"
"Placement"

Financial Secretary's Page

A. T. DeGroot

Success at last! Warner Muir of Seattle writes: "If you are ever out of a job I should like to consult with you about becoming the Financial Secretary of my church. You ought to make a good one, although I am a little doubtful about the half rate as a procedure for the collection of back church dues." Say I, take the half and rejoice!

A. L. Ward of Noblesville, Ind., long a CI Fellow, writes about our "dead horse"—"He does not seem so decrepit to me. I remember when his untried legs wobbled, and we wondered what kind of a steed he would finally grow into. For almost fifty happy years I have watched him come up to the line, sometimes rather weary, but with renewed determination. I prophesy that in fifty years more he cannot be seen for the dust."

My classmate, Harold Elsam, Chicago Heights, Ind., lilteth—

My conscience has been pricking me,
But my pocketbook was sick.
Now here's the dollars two—you see,
You've made the dead horse kick!

If the Seattle proposition doesn't mature properly, I may follow up the suggestion of Emory Ross, Gen. Secretary of the Foreign Missions Conference of North America, who writes—"Why the UCMS does not get you as a promotional exponent baffles me. Anybody who can get Institute dues at all out of scattered people—just think what you could do in an even larger soliciting field!"

D. Wright Lunsford, Sand Springs, Okla., sends two Iron Men and adds, "the trench warfare they have been fighting has delayed their arrival. . . . These men are tired and very weary from the battle of life. They need rest. They have been out

long hours robbing Peter to pay Paul—but at last they have decided to pay the CI.”

One of the solid satisfactions of this desk at the mailman's crossroads is the notes Fellows send about their work. J. Barbee Robertson of Hillside church, Wichita, Kansas, imparts good news: “Had a great Easter. 841 in Bible School. 1025 at morning worship. 44 additions for a grand total of 286 in two years here. Our Bible School leads Kansas in average attendance. We have largest World Call subscription in State.”

The watchword of the hour seems to be, “Can You Take It?” Look what I have to bear up under! Wilbur Wallace, Tallahassee, Fla., says—

Here's to DeGroot and his dead horse,
They sure can raise a smell.
So here's a check to bury the corpse—
As for DeGroot,—Well. . . .

And Geo. N. Reeves, Pomona, Calif., dips his pen in fruit juice and writes—

Fiscality, fiscality, anathema be thy name,
We good folk seek to stone thee dead
But DeGroot would give thee fame.
We want no bills nor thought of bills,
We only want some peace;
Fiscality, fiscality—please cause DeGroot to cease.

He tortures us at noon and night,
We dare not get our mail,
For sure as fate at first insight
There'll be that “Campbell” bill.

Fiscality, fiscality, thou art a phantom dream,
Please rise no more to haunt us
In this land of hill and stream;
But take thyself to bed awhile to sleep beside thy loot
And please, OH PLEASE, fiscality,
Please muzzle that DeGroot.

THE SCROLL

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The Plight of the Pacifist

Kelly O'Neill, Wichita Falls, Texas

There are still a few sincere Christian leaders who absolutely refuse to be realistic about the war. Within recent days the writer has heard a minister and a college professor violently denounce all who submit to participation in military affairs as unworthy to call themselves Christian. Driven by the martyr complex, they seem determined to follow doctrinaire pacifism into prison. In our judgment they are doing not only the country, but also the cause of religion and even the cause of peace a vast disservice. Moreover, when men are faced with the necessity of doing an extremely distasteful but utterly inescapable job, it seems poor sportsmanship to nag them with the accusation of insincerity and disloyalty.

The conscientious Christian Pacifist must be a very unhappy man today. Not, however, because he is being called upon to suffer for his faith, for suffering and martyrdom are a part, and perhaps the dearest part, of his creed. But the present world situation must present to him an instance in which he is compelled to see that his doctrine is unworkable and therefore untrue.

Pacifism is the sort of doctrine that must work. One must believe that, given the pragmatic test, it would stand. But, in the present instance, that possibility seems to have been reduced to the vanishing point, and this must be to the Pacifist as if the chief corner stone of his ethical philosophy had been removed.

This, let it be said, does not apply to the conscientious objector, who merely says that his conscience will not permit him to participate in the business of fighting and killing. He may suffer indignities and humiliations, which, in some countries, would mean torture and death, and be supremely happy through it all, simply knowing that he will never be compelled to face the fighting decision as to whether, in the conflict, it shall be his life or the life of his adversary. This, in a sense, is a sort of monastic attitude, and involves only a personal choice.

But the true Christian Pacifist has a far more comprehensive decision to make. He must believe, not only that pacifism is right, morally, but that it is the technique for resolving human relationships. He must believe that passive non-resistance and active good-will will curb the fears and suspicions and selfish ambitions of groups and induce them to regulate their relations by reasoning co-operation rather than by predatory aggression.

That the present situation between our country and Japan represents an instance in which this policy of pacifism did not and could not work is painfully obvious. Both forbearing passive non-resistance and active goodwill have been dominant aspects of the policy of our country in its relations with Japan all through the years. In spite of many warnings by those who apparently were wiser than many of us thought they were, our government has repeatedly and constantly held out hands of sincere friendship to the inscrutable sons of Nippon.

To be sure, we did legislate the Japanese Exclusion Act, which, by every token, was bad policy, but its practical results were negligible, and it can hardly be regarded as more than the exception that

proves the rule in our policy of friendliness for Japan.

We rushed with lavish assistance to Japan's devastated cities after repeated catastrophies. We maintained an attitude of open confidence in Hawaii and the Philippines. We acceded to Japanese wishes and did not fortify Guam. We maintained a general policy of favorable relationships in trade and cultural interchange. But, all the while, the leaders of the Sunrise Kingdom were dreaming dreams of a national destiny of conquest, and preparing, even to the blue-printing of their line of march, to strike the first blow at us in their dash for power.

We are shocked into recognition of the fact that when a nation cherishes the dream of a divine destiny to wrest from history its "place in the sun," pacifism is not a workable doctrine as a means to guarantee peace. Such races and nations will never acknowledge that other races and other nations have a right to their "places in the sun" as well.

When a nation patterns its conception of history after the materialistic and fatalistic view expressed by Oswald Spengler in his "Decline of Western Civilization," there is no place for the pacific settlement of human affairs. There is only the endless grinding out of destiny between the millwheels of the Gods, and there can never be any assurance of security for those who believe that there is permanent room in the sun for all who maintain themselves as fit to occupy it.

Moreover, when a nation is "hell-bent for destiny" its protestations of pacific intentions are only devices to further its deceptive ends. Riding the "wave of the future" a government finds treachery and falsehood far more effective weapons than sincerity and truth. To bomb Pearl Harbor under the smoke screen of negotiations for peace is but

the honorable spring board in the leap for National fulfillment.

To be sure, if all nations should, at a given time, accept Christian Pacifism as an international policy and operate thereon thereafter, war and international discord would be forever at an end. But there lies the altogether simple but altogether fatal rub. That they will not do. The nationalistic urge is too strong. The centuries are littered with the stories of nations that have suddenly sprung into an inspired consciousness of national destiny and set out upon their bloody march to a place in the sun. It takes only two to make a quarrel, but it takes all to guarantee peace.

But, argues the pacifist, if generous good will had been manifested towards Germany in 1918 instead of the revenge laden treaty of Versailles, the present situation would never have occurred. This we very seriously question. It was not the stupid treaty that made possible the rise of Hitler and the emergence of the present menace. Rather, it was the economic collapse of Germany, made inevitable by the squandered national resources and the dislocated economic processes of the four years war.

The remarkable economic recovery of Germany under Hitler, with the re-armament program as the incentive and the technique, could have been accomplished as effectively by constructive procedures, if the leaders of the nation had approached it sincerely, with some consciousness of national guilt and a real desire to lead the people along the paths of peace.

From an international standpoint, the only thing that could have prevented the rise of Hitler and the development of the Nazi aggression would have been the maintainance, by Britain and America of a definitely superior force, with, at the same time, the extension of friendly guidance and co-operation

towards recovery. But the guidance and co-operation would not have availed without the superior force. It was upon the keyboard of frustrated national destiny that Hitler composed his wild anthem of hate, and in the face of this growing frenzy, pacifism was as a child appealing to the moral instincts of a ferocious carnivorous beast.

But, says the pacifist, whether it will work or not, pacifism is right and it is Christian, and we must go on living by it anyway, offering ourselves as sacrifices, until the world is ready for the Christian civilization.

This once again, we must deny. Pacifism is not only untrue because it is unworkable, but it also falls short of being either completely moral, or completely Christian.

The pacifist is wrong in assuming that Jesus's principle of love and non-resistance was, even to him, an all-inclusive absolute. Turning the other cheek works magnificently in individual relationships, but even in such relationships, it needs to be set beside that other doctrine of fighting for principle, which runs throughout all the Master's teachings and is dramatized in the one instance of combative action in his recorded life. It does violence to the ethic of Jesus to hold that He demands complete and continued submission to personal injustice and wrong. The sort of aggressive goodwill that defends itself and loves while so doing is far more consonant with the total teaching of the Lord.

Moreover, there is, in the Christian concept of life, a rugged strength of individual character that must not be overlooked. The idea of each man standing on his own two feet, taking his own part, bearing his own burden, protecting himself and those who need protection, is not at variance with the idea of love.

To be sure, when self protection reaches the point where it means life for life, we must admit that a new and extremely difficult problem enters. And, we are inclined to presume that most of us, both pacifists and non-pacifists, would vastly prefer in an individual encounter with a murderous bully that he should take our life than that we should take his. But when the murderous bully is not an individual, but a juggernaut of a ruthless conqueror, crushing everything as it rolls, and the issue is not the life of an individual, but the lives of countless individuals and the values of a civilization, then the situation is changed again.

We hold that pacifism as a popular doctrine and an educational principle is destructive. It produces weaklings. Not the pacifist himself mind you. He is no weakling. He is the strongest of the strong and the bravest of the brave. But when the doctrine is diluted as every doctrine is always diluted in the popular mind, it produces weaklings.

It holds that no human power has a right to claim a man's life, whereas a man owes all that he has in life to a set of human relationships, and, unless he is willing to defend his heritage, even unto death, he is not worthy of the gift.

It holds that war is the worst of all possible evils, whereas servitude and the loss of the right to think and work and worship are worse.

It holds that there is no cause worth fighting for, whereas if there had not been causes worth fighting for and men brave enough to fight for them, we would still be living in feudal serfdom and ignorance.

It holds that all nations are tarred with the same stick, that all, including the United States, have what they have because they have taken it from someone else, and that it is therefore immoral to

protect it when some other nation wants it. This is pure sophistry.

There are vast differences between the aspirations and the records of the nations. Some of them are highly ethical and some devoid of ethics. To be sure our American forefathers did crowd themselves into North America alongside the Indians, but who would argue that this vast continent should have remained permanently the restricted dwelling place of a few hundred thousand savages. This argument seems for pacifism a "reducto ad absurdum."

But the greatest fallacy of pacifism is its refusal to see the difference between making war and defending ourselves. Since December 7, we have heard tough headed pacifists say such things as, "Well, Roosevelt finally got us into it," or "Our nation has joined the war-makers." Such an attitude is hardly worthy of the former intelligence and sincerity of the pacifistic mind. We are not making war. We are defending our freedom. The pacifist still has a right to be a pacifist, but he will not have that right long unless someone fights to defend it for him.

The present writer once took a vow that he would never ask God to bless another war. Today he abjures that vow. He shall pray daily that God will bring victory speedily to the arms of the United States and her allies, and that in the process, we shall not fall victims to hatred and brutality. And, he shall pray that after we have won the victory, as win it we shall, America shall never again become militarily weak, and that in strength she shall speak with insistent and persistent voice for international righteousness and justice. If power is to be an ultimately decisive thing in human affairs, then we must keep power in the hands of that people who believe in Liberty, Justice and Fraternity.

The Educational Task of the Church

By Sterling W. Brown, Drake University

Although the educational function of the Church is by no means the only important task to be performed, its importance in the ongoing Christian movement is attested by the fact that more voluntary service is rendered in educational activities than in any other phase of local church work. There are more than two million lay workers in the ranks of the Christian education forces of America!

Christian education had its beginning in the ancient land of Palestine when the Great Teacher gathered about him his followers and taught them a new way of life. The Founder of this spiritual community sent them out across the succeeding centuries to teach all nations. It is now a matter of history that the Church has conquered best and most through the performance of its educational task. Today the church that is a growing church is also a teaching church! The corollary to this is that a church that fails to perform its educational task is a dying church.

An analysis of the functional operation of the local church reveals three phases of its educational task. The first phase is the teaching of the lore of the Christian religion—the body of knowledge preserved in its literature, institutions, and ideals. The principal source of this knowledge is the Bible. The later developments of the Christian community, however, are preserved in other writings, traditions, hymns, and arts. These, too, are a part of its lore.

The organized efforts for teaching the Christian lore are expressed for the local church in its educational activities. This instructional task is more than the mere teaching of factual data. It holds that the church should teach an understanding and appreciation of the origin and nature of the Bible. In

this conception the Bible is not an end in itself but the means through which a religious personality may be developed. The heart of Christian lore lies in the biblical account of the life and teachings of Jesus, but the growing ideology of the Christian community is also a part of the cultural and spiritual history of the race. Since this is true the instructional task begins with the teachings of Jesus and extends outward to their practical application in the problems of human life.

The second phase of the educational task of the Church is the initiation of individuals into the growing Christian community. It is through the institution that the ideals and purposes of the Great Teacher find interpretation and promotion. In the conception of most religious educators this initiation is not an isolated event but a process. For Christianity has always been a way of life rather than an event in life.

It is at this point that the educational task comes into close relationship with the function of evangelism. The latter is conceived as the recruiting of new members for the Christian community. But the church school has for many years been the main source of church membership. In one large Protestant body it has been estimated that at least 85% of the total church membership has been gained from the church school. Without the church school as a source for its membership a local congregation would soon die.

The process of initiating the young into the enriching experience of the Christian movement is not a new function for religious education. "Teaching them to observe all things," was a part of the Founder's commission to his followers. It is only at the point of the form of the initiation that the major Protestant groups differ. The periods of church history show that this form tends to change

with the exigencies of time and circumstance. The significant aspect of initiation is that it has meaning and worth for the continual development of Christian personality.

But to teach the lore of Christianity and to initiate persons into the Christian community does not complete the educational task. In terms of the individual the final task of Christian education is to develop spiritual personality with all its implications and obligations to society. A church school which recognizes this task, at once becomes a person-centered organization. It seeks to recreate in individuals the ideals and principles of Jesus. The adjustment of the child to its physical, intellectual, and social environment, which secular education seeks to accomplish, must be completed by the Church which seeks to adjust him to his spiritual environment. The growing person thus receives a complete religious experience, asserting his relationships in all areas of life. For in Christian ideals there is explicitness, a concern for all mankind. Persons live their lives and have their being in social relationships. Since the social aim had a central place in the teachings of Jesus, those seeking to do His will must make their social and institutional relationships Christian.

In many ways the religious educator is like the architect of a great cathedral. He must know and appreciate the basic principles of form, design and beauty. On the basis of this knowledge he must create the designs and plans for the cathedral. His final job is to let the contracts and supervise the construction until a great temple of God stands completed. So the Christian educator must give instruction in the history, ideals, and other forms of the lore of the Christian community; assist persons in the process of initiation into the Great Community; and then supervise the development of a Christian personality with its implications for a better society.

Divinity School Convocation

E. S. Ames, Bond Chapel, June 16, 1942

In these closing days of our university year, men and women in all departments are facing a transition from courses of study, class papers, theses, and examinations into other types of experience. For ministerial students, now entering upon pastorates, or other forms of religious work, there are likely to be mixed feelings of eagerness and apprehension—eagerness to feel, at first hand, responsibility for vital tasks, and apprehension about the novelty and the difficulties which the tasks involve. There are not only the old difficulties of the diversities, burdens and shortcomings of human nature, but also some awareness of the fact that church boards are not always smooth working agencies, and that the woman's society and the choir are potential centers of friction. The whole world being at war does not lessen nor simplify the duties or the opportunities of the minister. It is a time to remember what Jesus said to his twelve disciples as he sent them forth: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

I make bold to suggest some of the wisdom needed though I doubt whether it is to be found in the serpent. Max Mason, when president of this university, told an experience he had one summer on vacation in New England. The neighbors had heard him addressed and referred to as "Doctor." One day a servant from a home in the village came to his house, inquiring for the doctor to come and see a patient who had suddenly taken ill. The maid said he was not at home and added, "Anyway, he's not the kind of doctor that does anybody any good." This is one thing that a minister should learn, that while the people may too easily address him as

“doctor,” in cases of real illness they are likely to share the opinion that he is not the kind of doctor that does anybody any good. It is of course worse than futile for the minister to assume to give people the kind of help that only the lawyer, the physician, the banker, the plumber, the mechanic, the psychologist, or the engineer can give. But the minister can make himself a sort of handy reference man to direct any one in his parish to those who are responsible and competent in any of the professions or vocations. It is his business to conduct an information office for all inquirers who come with serious questions. No other class of men have opportunity to serve so great a variety of human needs, for people come to the minister with surprising sorts of questions, questions about family affairs, education of children, politics, business investments, personal ambitions, social procedures, what books to read, what movies to see. And these are all inquiries which the minister should meet with sympathy and encouragement because they are all religious questions. They are religious because they are important to the questioner. The questions touch upon his values, and his values are his interests. Religious values are at the same time other kinds of values, values of patriotism, of economics, of politics, of health, of happiness, of home and family.

The great need of our modern society, not merely in war times but in the peace times to come, is an inner unification. Organization of itself is not sufficient. External pressure and authority cannot attain a lasting and satisfying resolution of the tensions and conflicts that confuse and defeat the highest ends of life. If religion has the answers to our restlessness and pessimism, it cannot be through a religion imposed from without. It must rather be by a point of view and a quality of experience working within all the significant and urgent areas

of life. This point of view and quality of experience are to be found in the enlargement and enrichment of human life. The operations of a great automobile factory, however separated and specialized in different units, find their consummation when the parts are brought together in one whole machine, able to function for the use and enjoyment of human beings. If the parts are left unassembled, or stored away when completed and joined together, the result is something ghastly and repulsive. A harvester, a locomotive, a truck, a radio, left to itself, is without meaning as much as if its parts had never been assembled. Religion is the carrying through of the process, beginning with the piece-work and continuing on to the satisfaction of real needs. This process, which in the production of machines, fulfills itself in actual travel, points to further processes. For the individual, when fed, clothed, and transported about, proceeds to further ends in the activities of vocations and social welfare. If he stops with the attainment of creature comforts he becomes restless and confused. He may be all dressed up, domiciled and decorated, and have no place to go, because his imagination is weak and not directed to the greater goals of life. This is largely the predicament of many of "the best people" in our time. We are all being pushed around by our very marvelous technological successes but without sufficient motivation by knowledge transformed into wisdom and by neighborliness inspired by love. The religious life is a systematized process which includes all the interests of daily life, striving toward the inclusive goal of the fullest possible development of the human race, and all its members. Religion has no life of its own aside from this concrete, ideal process. That which is the greatest in the kingdom of heaven is the servant of all.

I mention some of the wolves you will meet in the

world today. They often run in packs. One of these is traditionalism which is a gentle name for what will beset you. Jesus denounced this thing in the 23rd chapter of Matthew in language as passionate and terrible as any he ever used. It is this phariseeism which in many churches today shuts up the kingdom of heaven against men, for it neither enters in itself nor allows others to enter. It tithes mint and anise and cummin, and omits the weightier matters of the law, judgment, mercy and faith. It strains at gnats and swallows camels. Formalism, long prayers, marvelous buildings to house the dead things of the past, are its signs and tokens.

Another pack you will meet will be sheep in what seems to be wolves' clothing. These are the sciences of our time which have sometimes been made to appear by the scientists themselves as enemies of religion. Their danger has been apparent and not real. When shorn of their camouflage they are harmless and useful sheep. It was the fears of the religionists that made them look dangerous. It is important to discover how tractable and useful to religion the scientists can be. It is the business of religion to promote health and it is the particular business of the medical sciences to ferret out the causes of disease and destroy them. Religion is concerned to have the hungry fed, and the sciences have made the earth more productive, and taught the world about calories and vitamins. Religion seeks to draw men closer together that they may know and help one another. Science has produced the diesel engine, the streamlined train, the airplane, and the radio. Religious men wish to know how men may live and eat and work together in an orderly society of distributed goods, and of cooperation for the highest values of life. Sociologists, economists, and psychologists are setting themselves to these tasks. No science any longer lives to itself. Chemists and

physicists have joined hands, biologists and psychologists have become curious about each other. All scientists know that they must unite their forces with those of the general public to secure support for their enterprises and to maintain a free society in which research, inventions, and discoveries may continue to supply the resources of life on all levels. Preachers should be aware of these things and relay them to the people with prophetic hope and zeal. Tell them that here, as in all things, "Ye shall know the truth and the truth shall make you free."

When the knowledge which science yields is put to work on the living problems of mankind it becomes wisdom, and wisdom is always justified of her children. When education learns to balance the spectator attitude with the attitude of the participant in life's affairs, education produces wisdom. One of the great calamities that sometimes befalls ministerial students in their academic pursuits is to have their learning outrun their practice. Then they dwell in ivory towers and suffer the creeping paralysis which comes upon all who do not take their problems to the laboratory of real life. There need be no danger of men having too much knowledge if they consistently work it over into wisdom by the tests and fruits of the laboratory processes of daily life among all classes and conditions of men.

What is true of specific problems in the partial and limited fields of knowledge is true also of the supreme problems, and especially of the problem of God. The way to find the reality of the love of God is through the love of man. "He that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" "He that dwelleth in love dwelleth in God and God in him." Jesus said, "He that hath seen me hath seen the Father."

Disciples Slowed Down

By I. J. Cahill, Steubenville, Ohio

The growth of Disciples has slowed down. No tree grows to the sky—but that evasive phrase does not satisfy me as an explanation. Perhaps a sense of self satisfaction has slowed us. We made a contribution to sanity of religion—and to the comfort of souls “in bondage through fear of death” by our scriptural, reasonable understanding of the process of conversion. Later, psychology pointed to the same process. As to the ordinances, we did open the way for an exaggerated stress on the purpose of baptism and dogmatic legalists took advantage of the opening. But the great body of our people kept a wholesome attitude on that subject. The communion, as you say, as used by us, holds fast to what you call the supremacy of reason, and remains a Memorial of our Friend.

I shrink a little from your phrase “supremacy of reason.” Some will attribute to you a greater emphasis on reason than I believe you intend. We do, indeed, subject *our interpretation* of the revelation to the scrutiny and analysis of our intellect, requiring that religion (or revelation) commend itself to intelligence. Maybe that is all that you mean, but your reiteration of “supremacy of reason” raises questions. These ordinances—stressed by the early leaders—were not conceived in the way of sacramentarianism, which is quite foreign to the genius of our people. In this, as in our rejection of sacerdotalism, we have leaned toward the unprofessional approach to religion. The early Disciples were not official religionists. Jesus—carpenter; Paul—tent-maker (well educated); others—fishermen, etc. To be healthy, spirit must be free; to be spiritually healthful, religion must be free. The early church

was a lay movement; in its genius our movement is a layman's movement. Our vocabulary, to which you refer, is a layman's vocabulary.

About our reluctance to honor great leaders—here is an interesting (to me) recent experience. I am in a church now composed largely of working people whose emotions are more easily tapped than their intellects are stirred. I presume there is plenty of (fear and) prejudice as to new and modern things. On a Wednesday, not long since, came *The Evangelist* with Mrs. Rothenburger's touching poem on the cover page. Fifteen or twenty minutes before time for prayer meeting (they have one here), I learned that the leader could not be present. For the message part of the service I spoke of the value of personalities—how we are enriched by meeting great people—then introduced them to Mrs. Rothenburger, as I knew her through the years since her marriage, and closed by reading the poem. There was possibility of severe criticism for deviating from a service based on "opening the scriptures," and I knew it. On the contrary, however, the people were greatly pleased, and, I think, spiritually helped.

Our *orthodox* brethren tend to depart from the spirit of our position, and cling to a dead literalism. Some Evangelists used certain literalisms to whip up converts. I leave you to say where those Evangelists are now. And, equally, I note that the "modern" view of the Bible has not the compelling power today that the former conception had in its day.

I enjoyed "Disciples Distinguished." Each generation should think through these basic matters as vigorously and courageously as did our founding fathers. A second-hand faith violates the genius of the movement and health of spirit.

Appreciation of the Disciples

By Robert C. Lemon, Chicago

At one of the weekly Lenten dinners of the Irving Park Church Dr. Ames gave an interpretation of our religious communion, and we distributed a number of copies of his pamphlet on *The Disciples of Christ*. The address and pamphlets created such interest that we decided to conduct a series of Wednesday evening studies on Dr. Garrison's book, *Religion Follows the Frontier*.

Bryan Shelton of the Disciples Divinity House, who had recently taken a course on the history of our movement, was chosen to lead the five evening classes. They were arranged as one hour studies, but the questions were so numerous and the discussions so lively that each session lasted about two hours.

The enthusiasm demanded an evaluation of the project, and the pastor spoke the next Sunday morning on *The Distinctive Contributions of the Disciples*. The Disciples have never forgot the concern of Thomas Campbell, expressed in *The Declaration and Address*, that "the church is essentially, intentionally, and constitutionally one." Abundant evidence might be produced to show that we have often preached unity and practiced division; yet the fact remains that we have never lost our faith in and zeal for a united church.

Some of our leaders feel that the union that Jesus prayed for, and about which Thomas Campbell was concerned, means organic union. That the church can not be united until other religious communions accept our interpretation of the Scriptures, and follow our plan of union. Others feel that the Protestant church is being united gradually through great interdenominational enterprises. The Disciple

leaders who have figured prominently in such organizations as the Chicago Church Federation, the International Council of Religious Education, the Federal Council of Churches, the World Council of Churches, and the World Sunday School Association have always felt they were helping to carry out the vision of our religious forefathers. Still others have been particularly concerned over the present trend toward union among different Protestant groups. That the recent merger of the Congregationalist with the Christian communion, the Evangelical with the Reformed churches, and the union of the different groups of Methodists in the United States are fulfillments of the concern of Thomas Campbell, and the prayer of Jesus. Anyway many consecrated Christian leaders, during the last century, have dedicated their lives to the union of Christ's followers, and the Disciples themselves have had no small share in this good work.

Our early Disciple leaders soon realized that the great historic creeds of the church, however important they may have been in their day, have tended to separate and divide the forces of Christendom. This has been true partly because of the things they teach like Trinitarianism, foreordination, and predestination are untrue and unChristian; and partly because Christianity is not essentially a system of doctrine to be believed, but faith in and loyalty to a person, that is the spirit and person of Jesus of Nazareth. This shift of emphasis in Christianity from a system of doctrine to be believed, to faith in and loyalty to Jesus and his way of life is an important contribution of the Disciples to modern religious thought and life.

Evangelistic meetings on the frontier the early part of the nineteenth century were often weird, mysterious affairs. Men and women fell into trances

and underwent strange physical and mental experiences. The Disciple leaders gradually established a more common sense way of salvation. Walter Scott developed among us what has been known as the five-finger exercise, that is: faith, repentance, confession, baptism, and the guidance of the Holy Spirit. One gets an idea of the effectiveness of this common sense course of procedure on the frontier when he is told that in 1827 there were only thirty-four baptisms in the Mahoning Association, while in 1828, under the leadership of Walter Scott, there were one thousand converts. This five-finger exercise has figured prominently in the preaching of Disciple leaders for more than a century, and it still affords a common sense, effective approach to the problems of religion when it is interpreted in terms of the best thought, and the living experiences of our day.

The members of the Irving Park Church, who are about equally divided between those with Disciple backgrounds, and those from other Protestant denominations gained a better understanding, and developed a greater appreciation of the Disciples through this project. We commend it to you.

The Present Age

Not Written by John Hirschler

Our age is essentially one of understanding and reflection, without passion, momentarily bursting into enthusiasm, and shrewdly relapsing into repose. Nowadays not even a suicide kills himself in desperation. Before taking the step he deliberates so long and so carefully that he literally chokes with thought. It is even questionable whether he ought to be called a suicide, since it is really thought that takes his life. He does not die *with* deliberation but *from* deliberation.

It would therefore be very difficult to prosecute the present generation because of its legal quibbles; in fact, all its ability, virtuosity and good sense consist in trying to get a judgment and a decision without ever getting as far as action. If one may say of the revolutionary period that it runs wild, one would say of the present that it runs badly. Between them, the individual and his generation always bring each other to a standstill, with the result that the prosecuting attorney would find it next to impossible to get any facts admitted . . . because nothing ever happens. . . . Indications are, indeed, the only achievements of the age; and its skill and inventiveness in constructing fascinating illusions, or its burst of enthusiasm, using as a deceitful escape some projected change of form, must be rated as high in the scale of cleverness and of the negative use of strength as the passionate, creative energy of the revolution in the corresponding scale of energy. But the present generation, wearied by its chimerical efforts, relapses into complete indolence. Its condition is that of a man who has only fallen asleep towards morning: first of all come great dreams, then a feeling of laziness and finally a witty or clever excuse for remaining in bed.

However well meaning and strong the individual may be (if he could only use his strength), he still has not the passion to be able to tear himself from the coils and seductive uncertainty of reflection. Nor do his surroundings supply the events or produce the general enthusiasm necessary in order to free him. Instead of coming to his help his milieu forms around him a negative intellectual opposition which juggles for a moment with a deceptive prospect only to deceive him in the end by pointing to a brilliant way out of the difficulty . . . by showing him that the shrewdest thing of all is to do nothing. For at

the bottom of the tergiversation of the present age is *vis inertiae*, and every one without passion congratulates himself upon being the first to discover it, and so become cleverer still . . .

A revolutionary age is an age of action; ours is an age of advertisements and publicity. . . . A political virtuoso might bring off a most remarkable feat. He might write a manifesto suggesting a general assembly at which people would decide on a rebellion, and it would be so carefully worded that even the censor would let it pass. At the meeting itself he would be able to create the impression that his audience had rebelled, after which they would all go quietly home . . . having spent a very pleasant evening.

Equally unthinkable among the young men of to-day is a truly religious renunciation of the world adhered to with daily self-denial. On the other hand almost any theological student is capable of something far more wonderful. He could found a society with the sole object of saving all those who are lost. The age of great and good actions is past, the present is the age of anticipation when even recognition is received in advance. No one is satisfied with doing something definite, every one wants to feel flattered by reflection with the illusion of having discovered at the very least a new continent.

Formerly it was agreed that a man stood or fell by his action; nowadays on the contrary, every one idles about and comes off brilliantly with the help of a little reflection, knowing perfectly well what ought to be done . . . if some one were to overhear what people said ought to be done, and then in a spirit of irony and for no other reason, proceed to act accordingly, every one would be amazed.

The present age with its sudden enthusiasms followed by apathy and indolence is very near the

comic. . . . The really comic thing is that an age such as this should try to be witty and humorous; for that is most certainly the last and most acrobatic way out of the impasse. What, indeed, is there for an age of reflection and thought to defy with humor? For being without passion it has lost all feeling for erotic values, or for enthusiasm and sincerity in politics and religion, or for piety, admiration and domesticity in everyday life. But even if the vulgar laugh, life only mocks at the wit which has no values.

So that, finally, money will be the one thing people will desire, and it is moreover only representative, an abstraction. Nowadays even a young man hardly envies anyone his gifts, his art, the love of a beautiful girl or his fame: he only envies him his money. Give me money, he will say, and I am helped. And the young man will not run riot, he will not deserve what repentance repays. He would die with nothing to reproach himself with and under the impression that if only he had the money he might really have lived and even achieved something great.

It is said that two English noblemen were once riding along a road when they met a man whose horse had run away with him and who being in danger of falling off, shouted for help. One of the Englishmen turned to the other and said, "A hundred guineas he falls off." "Taken," said the other. With that they spurred their horses to a gallop and hurried on to open the toll-gates and to prevent anything from getting in the way of the runaway horse. In the same way, though without that heroic and millionaire-like spleen, our own reflective and sensible age is like a curious and critical person and worldly-wise person who, at most, has vitality enough to lay a wager.

Those Questions

By Wm. F. Clarke, Duluth

The "Questions for Disciples" in the recent issue of THE SCROLL are thought provoking. It would be easy to lengthen the list.

Some of the questions of a historical nature I could not answer. My knowledge of Disciplesdom has come through intercourse with them and through reading a few of their periodicals. I have seen and heard Errett, Garrison, McDermaid, McLean, the Tylers, Pritchard, Miller and a host of lesser lights. I was a student at Butler for many years, where leaders of the church often visited. I also attended numerous assemblies where leaders of the church spoke. My impression very definitely is that their profession of loyalty to the Bible practically always meant fidelity to a certain concept of its teachings. At the college church we had as minister for a time a cultured gentleman who had come to us from England. He had joined the Disciples with the understanding that he was to read and interpret the Bible in his own way. But when he began to preach in Disciple pulpits he soon found that such was not the situation. Instead he found that he must accept as biblical certain religious concepts, whether he thought them biblical or not. I do not know just what ideas regarding this matter were in the minds of the Campbells. I once heard a very scholarly man who had sat as pupil at the feet of Alexander Campbell say that Campbell started on the right track, but allowed himself to be diverted therefrom by men who joined themselves to his movement.

The union of Christians as I heard it preached left with me the impression that we were right and all others wrong. Union required that the "sects" lay aside their creeds and accept with us a certain conglomerate of dogmas which we were sure came

from the Bible and constituted the "doctrines, the ordinances and the fruits" of "primitive Christianity" or would restore them.

As to Christians uniting in following Christ it is obvious that that can not be so long as we have among ourselves varying concepts of his personality and the direction in which he is going.

There is much cant in our talk about loving Jesus. We love those who are in some way beneficently significant in relation to ourselves. If we reject metaphysical aspects in the personality of Jesus we make him a monstrous pretender and charlatan. How can we love such a person as that?

As to whether Disciples are, or were, Trinitarians or Unitarians, it could be said that they were neither, but duotarians. Clearly they thought of Jesus and God as two distinct personalities. But the Holy Spirit they spoke of as "it". I doubt if many of them know how to distinguish the function of Jesus from that of God himself. Those who accept the vicarious theory of the atonement, as most of them seem to do, especially when talking about the "Cross of Calvary," think of the function of Jesus as that of redemption, meaning by redemption the altering of God's attitude towards sinners. As one of them put it, "When God saw the red blood of Jesus flowing on Calvary he relented and agreed not to punish man for his sins, accepting the suffering of Jesus as a substitute for the suffering of mankind." This view was backed up by the scripture: "Without the shedding of blood there is no remission."

President Brooks is arranging for the "midnight sessions" of the Institute at Grand Rapids and will go from the Convention to Chicago for the week of August 3 to preside at the forty-sixth annual meeting of the Institute. He is also making notes for the celebration of the fiftieth anniversary, four years hence.

The Vision of Peachtree Church

By L. O. Bricker, Atlanta, Georgia

Peachtree Church is a miracle Church, the fruit of a Vision. The beginning of the Vision was on this-wise: Some years before the idea of Peachtree Church was born I went to my old home in the Valley of Virginia, and, on going into the little old church, the church of my childhood, I sat alone in the pew where as a child I had always sat with my parents and the other children of our household.

Musing upon it all, I suddenly asked myself how it had happened that I, alone of all the boys of the community, had ever become a minister of Christ? There had never been a minister in all the known generations of my family. Where had the impulse come from? What had turned my mind and heart to spiritual and religious things and made me want to be a minister? And where and how had it happened?

I had no sooner asked myself these questions than I discovered that the answer was right there. It had all come to me as a child, sitting with my family in the accustomed pew in that little old church. I could not recall anything that any preacher had ever said from the pulpit, but I could remember with clear distinction the dawning of my spiritual consciousness, the awareness of God, the rising within me of religious convictions, impulses and emotions, and the reality of the worship of God. I knew then just what it was that had given me what I had. I knew then where and how I had received the things that made me what I was and am. It had all come to me as a child, sitting in the service of worship in the house of God. Right here had been the source of the spiritual content of my whole life.

I wondered if other men had had a like experience. So, on returning to Atlanta, I wrote a letter

which I addressed to thirty of the outstanding religious leaders in the English speaking world. In this letter I asked these questions: "What happened and where did it happen, that gave you your religious outlook, and turned your mind and life into the channels of spiritual and humanitarian service?"

As though they were glad to answer these questions, I received thirty quick replies from all the men to whom I had written, and there was a striking similarity in all of the replies, as if they had all been together, discussed the matter, and arrived at a common conclusion, each man testified that the spiritual content of his life, the reality and determinative quality of his religion, had come to him as a child, sitting in the services of worship in the house of God. And nearly all of them had gone on to emphasize that the church of his childhood had been a quiet and beautiful place; that having been privileged to grow up in a beautiful house of God, had powerfully influenced the quality of their whole lives.

This testimony had for me the force of a revelation. And I made a solemn resolve, that, if ever I had to do with the building of a church, it would be as beautiful as it could be made. It might be small; it might not be costly; but it would have to be beautiful.

You can scarcely realize how fortunate you and your children are, that when you come into the Sanctuary to worship God, you are surrounded on every side with the perfection of beauty, the dignity of form and proportion, and the colorful loveliness of everything your eyes behold. Here your thoughts of God cannot be other than beautiful. And all unconsciously the beauty of your surroundings is being builded into the beauty of your inner lives. Here it is easy to say: "Let the beauty of the Lord our God rest upon us, and establish Thou the work of Thy hands upon us."

"Current Events"

Sorokin's book, *The Crisis of Our Age* is adversely reviewed in the *Journal of Philosophy* for February 12, 1942. The critic says, "From such friends should religion pray for deliverance!"

An innovation at the Peachtree Church in Atlanta is a grill in the church yard where steak dinners and parties may be held in these days when it is difficult for city people to go to the country for outings.

The Christian Standard commenting on the new millionaire building for the orthodox church of T. K. Smith of Columbus, Indiana, has a commendatory editorial on, "A church that dares to be different." That is progress.

W. H. Erskine, 127 Forrester St., S.W., Washington, has become the Japanese translator for the Far Eastern Branch of the Army. His three sons and one daughter are all in army service now.

Chas. A. Stevens, 352 Irving St., Toledo, Ohio, is 92 years old and would like to attend the Meeting of the Institute in Chicago the first week in August.

As much as our Treasurer likes to extract "iron men" from members he has agreed to support a motion to exempt from dues all members over ninety years of age.

When the Editor is slaving away to get out ten Scrolls each year he wonders why any members are slow about paying their dues!

The new year for the Institute begins July 1. Everybody should pay up before that and then begin saving up to pay for the coming year so that we shall not have "dead horses" and other disagreeable things (printer's bills) lying around.

It has been suggested that we publish an index for all the 39 volumes of the Scrolls already published. In September we begin the fortieth volume

and also the forty-seventh year of the Institute itself.

At the meeting of the Board of Higher Education last April in a meeting led by Seth Slaughter it was suggested that we Disciples should have a "Campaign of Ideas" to enlighten all our ministers and churches throughout the country on the history and plea of the Disciples. To help to this end the Editor offers free tracts on "The Disciples," and on "An Undenominational Denomination."

Men from the Disciples Divinity House are going south with their new B.D. degrees. Cleveland Bradner succeeds Richard James as pastor of the Woodlawn Church in Birmingham. Joseph Van Boskirk takes the church at Florence, Alabama. Wilbur Wallace is already settled in Tallahassee, Florida.

Donald H. Edwards was ordained to the ministry in the Chapel of the Holy Grail, June 18. His father and H. B. McCormick and E. S. Ames officiated. He is to marry Ruth Hamilton, of Oberlin, in September, and both will attend Yale Divinity School next year on fellowships granted them by the College of Missions Foundation in Indianapolis.

We think Professor Archer of Yale is right in saying that the fellowships of the missionary society should leave those appointed free to attend any first class university where they can get the courses they need. The society cannot afford to play up Yale against other institutions, especially against others where the Disciples have established university status.

Wm. Barnett Blakemore, Jr., and Miss Josephine Gilstrap, of Columbia, Mo., were married in the Chapel of the Holy Grail, June 2, 1942. The father of the bride, assisted by the father of the groom, read the service. After a week at Pentwater the happy couple are settled for the summer at 5722 Kimbark Ave., Chicago.

R. C. Foster criticizes F. D. Kershner in the

Standard of June 6, for the latter's criticism of J. W. McGarvey. Behold how the brethren love one another!

"You touch a tender spot with that question as to when I am going to retire. Some day they may come to tell me that they are tired of me. It would relieve me of the burden of making the decision. I would thank them. There are many things which I look forward to when I have more freedom. After so many years one's work gets to be a part of him and it is like a delicate surgical operation to make the separation. We shrink from it."

To the Editor: You are making a contribution with the Scroll. I am sure every one of your readers looks forward to it with pleasure as I do. There are so many influences that are holding us back. We need some to lead us forward without losing the true values that we possess.

Let me thank you for your article, *The Religious Philosophy of William James* that appeared in the May issue of the Scroll. I have a particular interest in William James and, therefore, am unusually indebted to you for the article.

Kelly O'Neill says: "I am having a fine time down here in the 'wild and woolly.' Forty thousand soldiers in a city of fifty thousand normal population keeps us conscious of the fact that there is something doing in the world."

Chas. A. Stevens writes: "Recent Scrolls have given some interesting statistics. DeGroot is revealing that there is much humanity in the Institute. In my lack of fiscality I find I have had much company in high places. I am not sure that I have now. I have been looking for his stinger."

Rolland H. Sheafor has gone from Leipsic to Niles, Ohio, and says: "I think that we are going to have a very happy time at Niles. The church

here is definitely one of the stronger churches in the state, has a fine program, pays a good salary, and is made up of a fine group of people."

A. W. Frtune has just published a book, *Adventuring with Disciple Pioneers*, through the Bethany Press in St. Louis. The book contains the lectures given before the Christian ministers at their annual institute at Ft. Worth, February 9-13, 1942. Chapter I, A Serious Attempt at Unity: Thomas Campbell and Barton Stone. Chapter II, Returning to New Testament Christianity: Alexander Campbell and Walter Scott. Chapter III, The Problem of Independence and Cooperation: D. S. Burnett and J. T. Johnson. Chapter IV, Meeting New Situations: Isaac Errett and J. H. Garrison.

The College Outline Series, published by Barnes and Noble, of New York, presents a good list of small books that are useful for ministers as well as for teachers. *The Outline of Educational Psychology* we have just read and it gives a good statement of intelligence tests and other subjects which are of value to those intrigued by "Counselling."

The Editor of the Christian Standard writes in the issue of June 20, "We are not devoted to the perpetuation of the Disciples denomination; when it comes to that we would prefer to perpetuate the Presbyterian denomination." This reminds us of a young couple who came to our church some years ago and after attending a few Sundays became disaffected because of the practice of open-membership. To express their disapproval they went a few blocks away and joined a Presbyterian church!

Treasurer DeGroot says: "After weathering the depression years with receipts usually in the three hundred to four hundred dollar brackets, the year 1940 brought in \$571.84, and the year 1941 reached the fine sum of \$785.50." Let us make a still better record for the Institute in 1942.

Program

Annual Meeting of Campbell Institute

Chicago, Aug. 3-7, 1942

Monday

9:30 P.M. Holy Communion—Charles B. Tupper.
Reception

Tuesday

2 P.M. Symposium on the "International Convention." A Former President.
9:30 P.M. President's Address—A. C. Brooks.
Discussion
Business Meeting — appointment of committees

Wednesday

2 P.M. "Implications of the Times for Religious Thought"—W. B. Blakemore and C. W. Phillips.
9:30 P.M. Christian Unity Session—H. L. Willett, Geo. W. Buckner, Jr.

Thursday

2 P.M. "Religious Searchings of Men in War Time" — Harold Lunger, Perry Gresham, Wilbur Hogevoll.
4:30 P.M. Business and Election of Officers
6:30 P.M. Annual Dinner

Friday

2 P.M. "Preparation and Placement of Ministers Among Disciples of Christ"—Willard Wickizer, Gaines Cook.

THE SCROLL

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SEPTEMBER, 1942

No. 1

A Look in the Mirror

A. L. Brooks, Frankfort, Ky.

*President's Address Before Annual Meeting of the
Campbell Institute Aug. 4, 1942*

This is the forty-sixth anniversary of the Campbell Institute and the one-hundred-thirty-third year since the publication of *The Declaration and Address*. It seems fitting, therefore, that we pause for reflection and appraisal at this annual assembly of the Institute. We have every reason to be proud of the accomplishments of the Disciples of Christ as a movement that has rekindled the ancient desires for a united church based upon intellectual sanity and spiritual liberty. Our movement is thoroughly in harmony with the true American spirit of Democratic freedom. We confess that we have talked much and done little in some of the practical phases of the unity of Christendom and we cannot legitimately claim too much for our contributions in that area; yet we have done more than we are often given credit, and our opportunities for further significant contributions are not entirely vitiated. This is an opportune time for all whose consciences are awakened by the political, economic, social and religious disturbances, to look with concern in the historical mirror of our fathers and their successors and chart our course for further service looking toward the day when the kingdoms of this world and of the church, shall become in larger measure, the Kingdom of our Lord and of His Christ.

The burden of this paper will be to think with you about some things we might consider as important factors in meeting the paramount needs of our contemporary world and how we may further

justify our existence as worthy inheritors of a noble ideal of Christian fellowship and cooperation.

The Campbell Institute has given succor and inspiration to preachers, teachers, missionaries and laymen, both within and without our fellowship, who adhere to the idea of intellectual freedom and religious tolerance. It holds the possibility for even greater service along these lines. Many within our ranks are calling for guidance and inspiration. We cannot rest upon oars of past achievements and be true to our fathers, our contemporaries or ourselves.

The Institute can become a greater clearing house for those who seek greater religious freedom through forthright discussion and a sharing of experiences. The fiftieth anniversary of the Institute four years hence should see our membership greatly increased, the Scroll's service enlarged and the spirit of unity appreciably furthered. While we are not primarily interested in numbers we do need to enlist more of our young men who are groping in the darkness of confusion caused by the childish bickerings of some of our narrow dogmatists. Many young men are asking, "Have the Disciples come to a saturation point and are they drifting into spiritual eddies while the religious stream flows on? Will we be left with the other small souls on the banks of religious dogmatism and orthodoxy? Where can we turn for inspiration and leadership for our cravings?" When they are told the Campbell Institute offers them succor they sometimes reply, "But that is a Chicago group" or "a Disciples Divinity House organization." This impression needs correcting. We do owe much to the Disciples Divinity House and to several Chicago leaders in particular, yet they would not for a moment want the Institute to be thought of as belonging anywhere except to all the "ministers, teachers and laymen

among the Disciples of Christ" whose purpose is "to promote scholarship, fellowship and the religious life." It is an important Brotherhood Institution that offers fellowship to those who share the desire for free thought and expression.

Our fathers stood for sanity and liberty in Biblical interpretation and practice. The Campbell Institute has ever been the champion of these wholesome contributions of the fathers. But there are times when even the Campbell Institute slows down in its ministry of the free spirit. Perhaps we are diseased now and then with what Mr. I. J. Cahill calls in the June SCROLL "a sense of self-satisfaction." We cannot slow-down in these crucial days. Opponents of freedom are too vigorous for us to slow down. We have a service to render and woe be unto us if we fail to render it. Despite the fact that some among the Disciples charge the Campbell Institute with the crime of dividing our Brotherhood, we who really know the ideals and practices of the Institute feel that it supplies a need in keeping alive the main gospel we have preached through the one-hundred and thirty-three years of our history.

We have neither the time nor the inclination to engage ourselves in needless debate with our less liberal brethren on union and liberty. Certainly in this sense the Campbells, Barton Stone and others were liberals of the first order. After several years of bitter disappointments trying to bring about unity among the Baptists and Presbyterians these leaders set out, free from denominational ties, to proclaim a gospel of freedom which would bring about a closer fellowship among all professed Christians. Their attitude is shown in a quotation in Dr. Fortune's book *Adventuring With Pioneer Disciples*. "When the Christians were asked if there were no differences between them and the Re-

formers, they gave the significant reply, 'We are not concerned to know; we have never asked them what their opinions were, nor have they asked us. If they have opinions different from ours, they are welcome to have them, provided they do not endeavor to impose them on us as articles of faith, and they say the same to us.'

We shall always be indebted to *The Declaration and Address* for its practical view of Christian unity. It had to be practical rather than doctrinal, as Dr. Fortune points out, to meet a pioneer need in a section where sectarianism had deprived the people of church fellowship. Union is still a practical need.

The Declaration and Address asserts "The Church of Christ upon earth is essentially, intentionally and constitutionally one." It "consists of those in every place that profess their faith in Christ and obey him." Again it asserts, "By the Christian Church throughout the world we mean the aggregate of . . . all that mutually acknowledge each other as Christians, upon the manifest evidence of their faith, holiness and charity."

The Campbells sought to cultivate the spirit of understanding, fellowship and cooperation among the existing churches in their section without destroying the denominations. This cooperation would dissipate the existing deprivation of the church that many people were experiencing. The Christian Association of Washington stated, "we beg leave to assure our brethren, that we have no intention to interfere, either directly or indirectly, with the peace and order of the settled churches."

Thomas Campbell stated that the very nature of the church demanded unity and cooperation. He said, "although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another; yet

there ought to be no schisms, no uncharitable divisions among them. They ought to receive one another as Christ Jesus hath also received them to the glory of God." A practical expression of Christian cooperation and fellowship concerns the communion service. "But to love and receive our brother, as we believe and hope Christ has received both him and us, and yet refuse to hold communion with him, is, we confess, a mystery too deep for us."

Our pioneer leaders knew full well, as our own historical mirror reflects, that Christians will never fully agree on matters of doctrine. They stated that, "Although doctrinal exhibitions of the great systems of divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient; and the more full and explicit they be, for those purposes, the better; yet as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths of Christian communion." The church is composed of many who are incapable of comprehending the full implication of the great doctrines. Little children, young people and adults make up the church, some of whom are unable to distinguish between the issues of doctrinal division and are left in confusion where differences of opinion are paraded.

The Disciples are far from agreement and even Christian tolerance in this sphere. It is humanly, and perhaps divinely impossible, to have complete unanimity of viewpoint upon the great religious doctrines even within any denomination and especially one as democratic as the Disciples. When we seek to find and enforce complete agreement we run counter to the very laws of variety of the Creator Himself. Efforts at complete harmony, such as the Commission on Restudy of the Disciples, are commendable and they are not without fruitful results, but to expect them to completely harmonize us is

idle fancy. The very life-blood of some is kept flowing by the gymnastics through which they go as they oppose those of divergent opinions. But to waste our time trying to defend ourselves is to drift into eddies of fruitless effort. Our beloved professor E. E. Snoddy, used to say to us in his classes, "now when I go to heaven and look down and see any of my students whirling around in these little theological eddies, I'm going to say to St. Peter, you are no students of mine." Now that this sainted teacher is in heaven we who were privileged to be in his classes trust that our great teacher is not experiencing what he jokingly, but meaningfully, warned us against. It is a painful reality that we as a Brotherhood have drifted so many times into these deadly dogmatic eddies. But we might as well resign ourselves to the reality that just as we have the poor always with us we will always have the belligerent conservatives with us, and just as we are constantly working to help the poor to grow less in numbers, we Disciples must also sit in commissions on Restudy and engage in all others methods that promise more harmony and less friction among us. We need to pledge ourselves even though it is difficult, to maintain an attitude of forbearance towards all who assail us. Perhaps our genius is our differences and the measure of unity we attain despite them. The health of the church will be lessened should it ever come to the point of complete agreement on all matters of faith and practice. But the life of the church will be strengthened in proportion to its willingness to agree to disagree, yet under all circumstances to love.

Our leaders of other days maintained that complete uniformity of thought is not possible or even desirable. They said, there is "not anything either in Scripture or in the nature of things, that should induce us to expect an entire unity of sentiment in

the present imperfect state." They pointed to the lack of uniformity in the apostolic church. They said, "every sincere and upright Christian will understand and do the will of God, in every instance, to the best of his skill and judgment; but in the application of the general rule to particular cases, there may, and doubtless will be, some variety of opinion and practice. This, we see, was actually the case in the apostolic churches, without any breach of Christian unity. And if this was the case, at the erection of the Christian Church from amongst Jews and Gentiles, may we not reasonably expect that it will be the same at her restoration, from under her long anti-Christian and sectarian desolations?" They protested against making opinions terms of fellowship. They said, "we can neither take offense at our brother for his private opinions, if he be content to hold them as such; nor yet offend him with ours, if he do not usurp the place of law-giver; and even suppose he should, in this case we judge him, not for his opinions, but for his presumption."

As an illustration of the pioneer belief in free Biblical interpretation we read from them statements of which this is typical, "We are also persuaded that as no man can be judged for his brother, so no man can judge for his brother; but that every man should be allowed to judge for himself, as every man must bear his own judgment: . . . must give an account of himself to God . . . we are also of opinion that as the divine word is equally binding upon all so all lie under an equal obligation to be found by it, and it alone; and not by any human interpretation of it and therefore no man has a right to judge his brother." They knew there would be differences where private interpretations were encouraged as this remark illustrates, "But that all members should have the same identical views of

all divinely revealed truth, or that there should be no differences of opinion among them, appears to us morally impossible, all things considered. Nor can we conceive what desirable purpose such a unity of sentiment would serve."

The evil of sectarianism is that it leads us to "judge and set at nought our brother." This is contrary to the spirit and purpose of the church. The church is untrue to its mission when it shuts out of its fellowship "a fellow-Christian, an acknowledged brother, a child of God." It is also a serious matter for the church to reject "a person from its communion, while it acknowledges him to be a fellow-Christian." We are indebted to our pioneers for the conviction that Christians should look upon one another not as members of denominations but as members of the family of God. They believed they "should consider each other as the precious saints of God, should love each other as brethren, children of the same family and father, temples of the same spirit, members of the same body."

From this cherished background what does the mirror portray? Can we be idle with such an inheritance? With the world of nations in the throes of death and destruction; when "continents are convulsed with a spasm of unprecedented fury; when the earth groans with unspeakable anguish," shall we hesitate to translate our faith that God is our refuge and fortress; that his truth is our shield and buckler? The world must be reconstructed upon the enduring foundation of a vital workable faith. Never before has there been such a call for unity among nations. It is amazing and thrilling to hear statesmen, politicians, editors and laymen of all walks of life, as well as teachers and preachers of all colors and creeds, talk about the unity of the nations and the necessity for building brotherhood

and cooperation among all peoples, when this war is over.

Christians must lead the way for such building. Our mirror reflects that we Disciples are not without a high commission in the building of the world that shall be. As we share some of the guilt and shame of a divided church, so we are also not guiltless in the world's debauchery of death and destruction. The Christ whom we seek to serve, who is the Way, the Truth, and the Life, calls all Christians to a responsible leadership in helping to fashion anew the body of our humiliation.

Our world cannot long endure without spiritual foundations. All political, social and economic reforms, which must come now, and to a greater degree after the war, will not stand unless they are built upon spiritual foundations. We want peace and security for all mankind but no peace can long survive without spiritual content. The rebuilding of the world cannot be left entirely to politicians. Rather politicians and statesmen are looking to the church for guidance and spiritual leadership for the execution of the will which the church must create. Walter W. Van Kirk, in his book *Religion And The World Tomorrow* says, "If Christians really believe that love and not hate is the way of Christ, let them throw off the lethargy induced by fear, and despair, and assert themselves with the vigor and utter abandon of the early disciples of our Lord." "If Christians will do this the World Tomorrow can be made a fit habitation for the sons of God."

During the late summer and early fall of 1940 when Britons were subjected to unmerciful bombings a group of English churchmen consisting of Anglicans, Methodists, Congregationalists, Baptists, Presbyterians and Friends drafted a statement from which this is taken: "First, we recognize the troubles and anxieties of this time, a just doom . . .

the consequence according to God's laws of our neglect of his command and defiance of His will. Second, we acknowledge Christ as absolute Lord of life and Savior from the sin which brings these evils upon the world. We pledge ourselves and call our fellows to penitence for the past and new loyalty for the future. Especially we confess our acquiescence in social injustice and national jealousies; we dedicate ourselves to the establishment of international justice and fellowship. Third, we declare that in this allegiance to Jesus Christ we are united to all others who acknowledge Him, in a fellowship which is unbroken by any earthly divisions and persists under the wraths of war. In this unity in Christ we have both the hope of peace in this world and the foretaste of eternal life in fellowship with God." This is but one of many illustrations of how the war is uniting churchmen of all faiths to sense their oneness in Christ. Disciples of Christ, this is the hour to preach and practice with renewed fervor the essential genius of our movement which is unity, cooperation and fellowship. The world is ready for our message and service.

"Christians individually and collectively," says Mr. Van Kirk, "are the custodians of the truth by which nations may be saved. To speak of salvation and deliverance from sin may seem a bit out of date in a streamlined world of intellectual erudition and scientific advancement. Surely, it will be argued we are beyond the need of confession and salvation. The very reverse is true. We have only to look at the world to be convinced of this. Christ was left out of the Treaty of Versailles. If, when today's shooting is over, Christ is made to stand once more knocking at the door while statesmen gather in secret to divide the spoils of conflict, war will come again. The Pope was eternally right when he said, "The Lord with justice and mercy strikes down and

lifts up, gives and takes away empires, cancels them and buries their names under piles of ruin! The weapons of God cannot be seen but anybody who knows anything about history knows that justice and mercy are powerful weapons. Not once but many times in history justice and mercy have intervened to confound those who sought to mock the purpose of God for the human race; their empires, lacking justice and mercy, have been cancelled out and their names buried under piles of ruin." The author then pleads for Christians to combat the spirit of vindictiveness when the war is over. Such was not the case after the last war and a worse hell than ever finally broke out as a result of that mistake. He further says, "It has been proved that forgiving one's enemies is not only good religion; it is good politics." It is because hate is easier than love, and so many are loathe to make the effort to love, that the world has become chaotic rather than peaceful. Our task as Christians is to change this. We must advance beyond "the Old Testament level of recrimination and revenge" or go down in the storm of fury that will naturally follow. Freedom comes by the avenue of love; slavery comes by the avenue of hate. There are good people among the Germans, the Italians and the Japanese. We cannot resort to what many laymen are proposing, namely the complete annihilation of those who now engage us in mortal combat. Our enemies want peace and justice as much as we want it. We Christians must help to establish those means by which all peoples shall have freedom, justice and security.

A number of Britain's leaders published this statement in 1940: "We pledge ourselves, and call our fellow-citizens to constant prayer and to an ordering of life corresponding to the Lord's Prayer, where personal desires are simplified, where we forgive and are forgiven." This spirit will not fail,

for it is the Spirit of Him who went to the Cross at the hands of those who would not yield to love and forbearance.

The Disciples of Christ have honored themselves by active association with such International Fellowships as The Federal Council of the Churches of Christ in America, the World Council of Churches and the great ecumenical movements among the nations. While our financial participations have not been auspiciously large, our interest and our counsel have been commendable. These organizations have great promise of doing some of the very things we Disciples have been preaching. We are encouraged by such statements as the Memorandum prepared by the International Conference of Lay Experts and Ecumenical Leaders convened by the World Council of Churches in 1939 when it said that "all human beings are of equal worth in the eyes of God and should be so treated in the political sphere. It follows that the ruling powers should not deny essential rights to human beings on the ground of their race or class or religion or culture, or any other distinguishing characteristic." This same conference, in describing the task of Christians in time of war, called upon the churches "to counteract the spirit of vengeance and the lust for power," and declared that "the churches and all Christian people should strive to make concrete our Lord's injunction, 'Love your enemies.' The true Christian spirit of forgiveness does not arise from a condoning of evil, but from the knowledge that we ourselves have been forgiven. . . . To spread the spirit of forgiveness and trust; to increase the habit of charitable judgment; to widen knowledge and understanding of the causes of conflict . . . these things help to remove the psychological roots of war and are characteristic fruits of the Spirit of Christ."

If this war, as many are saying, is the manifesta-

tion of an inner spiritual impoverishment, then we cannot spend our energies mulling around with forms and ceremonies. Of what value is any form if it does not contribute to the good life? Civilization must be saved. Paganism must be destroyed. This cannot be done by a divided church. Has not God called us into being that we might have some sharing in uniting His people in bringing about His Kingdom on earth as it is in Heaven?

"Current Events"

The Grand Rapids Convention was one of the best. It was large for the conditions under which it was held and small enough to afford more sociability. The prevailing spirit was one of confidence and courage in the great enterprises of the church. The missionary society's announcement that it was free from debt quickened the pulse of the faithful. In spite of the clouds over the world there was a hopeful and determined will to go forward. The statesman-like addresses of Searle Bates, and the presentation of old and new missionaries, elicited the profoundest response. There were great sermons, like those of Chilton, Barclay, and Harmon, which revealed health and wholeness with knowledge and awareness. The President's address fearlessly spread wings of imagination and lifted the mind to visions and appreciations too often unvoiced on these occasions. The music of Mr. Wise also happily expressed these wider ranges to which the truly religious spirit responds. Most impressive of all was the great communion service which, under Mr. Davison's experienced hand, brings to fullest measure the reality and the dream of Christian faith.

The Convention needs constructive and sympathetic criticism. The most glaring fault is that

the great mass of ministers and laymen who attend are mere automata under the gavel of the presiding officer. The real work is done in the committee on recommendations which is a delegate body elected by the different state conventions. The Convention out in the big auditorium waits for reports from this committee and then can only approve or recommit! In contrast to this regimented procedure, *any individual* may submit to the recommendations committee *any* proposal and the proposal must be presented to the whole body of automata. It would help some if proposals presented to the committee had to be signed by three or ten people. The Disciples have been afraid of a delegate convention yet now the governing body is a delegate body representing an exceedingly small minority of the convention and a yet smaller part of the brotherhood. The Disciples are too sensible and too democratic to put up with this arrangement many more years.

One great improvement in the convention could be made by eliminating the consideration of all resolutions that do not have to do with the missionary work and spirit of the churches. It is worse than useless to have a resolution on peace and war, or on economic problems, sent forth to the world through the press, purporting to announce the mind of the whole Disciple brotherhood, when only a weary minority in a late, befogged, debate-ridden session has been able to gather votes enough to take any action whatever. The action against interlocking *directors* this year was a much needed correction of a long standing evil. The elimination of irrelevant resolutions would be a still greater gain.

The Board of Higher Education enters a new era under the leadership of John L. Davis for several years past the Dean of Lynchburg College. The address before the Board by Professor Blakeman of the University of Michigan should be available to all our college trustees and faculties. It is becoming

clear that church colleges cannot function fruitfully without reference to the purposes and spirit of the religious bodies that founded them. This is particularly true of Disciple colleges. These institutions not only need to have clear convictions about religious matters but to bear witness to these convictions by a pervasive atmosphere that is intelligent, tolerant, and consistent with the spirit and ideas that are congenial to right-minded professors and students living in the modern world of thought. It is not sufficient that the department for ministerial training have the marks of a Disciple institution though that is the place to begin. It is important that every professor know that he is free to think, and to teach as he thinks, *because* he is in a Disciple school. It is time the Disciples were finding ways for making their non-theological, modernistic, liberal tradition, and high regard for scientific and scholarly pursuits, evident to their students and to their communities. It was mentioned in meetings of the Board that the Disciples need a "Campaign of Ideas" and that the Board and the Colleges with the ministers and discerning laymen should speedily ponder and plan such a revival.

A Convention Prayer

W. H. McLain, Norwood, Ohio

Oh, God, whose mercy is just and whose justice is merciful, keep us alike in this tantalizing hour from mad wrath and from moral sloth. Grant to each of us and to the groups with which we are affiliated a clear and true vision of the issues at stake in our world and make us each willing and anxious to offer the noblest sacrifice of which we are capable for those ideals and principles which are dear to Thee.

Father, we confess that we do not come to this

high hour with clean hands; help us to come with hearts and lives so penitent that we may be used productively by Thy holy spirit in spite of our guilt and sin. Give, we pray Thee, to those in high places who guide our common destiny wisdom to find Thy will and courage to lead in the way which will bring us to a just and creative peace. May our mothers, fathers, wives and sweethearts who give their men to the armed forces of our nation be conscious of duty well done and have a vision of Thee which will keep them steadfast and serene while the tempests spend their fury. So shape, we pray Thee, our motives and plans that every drop of blood which is shed in this conflict may become a fountain which begets and perpetuates every day life touched with Christ-life divinity; a dynamo which brings light and enduring satisfaction to those who are for us and also to those who are against us.

Help us to live so intimately with Thy prophets and saints of years gone by that our minds and hearts may be of such a texture that Thy holy spirit can use these ancient worthies as a loom on which to weave into our individual characters and into the personality of our generation a pattern of life which will enable us to hold great power and still be benefactors to our fellowmen and not tryants over them. Thou hast given us wealth and power; help us in reverence, humility, and frugality to use these as good stewards of Thine. May the hours which we spend together in this International Convention so orient us to our past and so reveal to us our everyday duties that we may make as worthy a contribution to the life of our frontiers as our forefathers made to the life of their frontiers. Thou hast given us a vision of a world wherein lieth peace, righteousness, cooperation, and growth; give us grace and courage to drink the cup which will enable Thee to make this vision a reality.

We "Take Notice"

Among the interesting things in recent Disciple journalism is the *Christian Standard's* endorsement of the views of Reinhold Niebuhr and the Editor's longing for a creed, and his publicly expressed preference for the Presbyterian denomination rather than the Disciple denomination. Mr. Niebuhr is undoubtedly an astute theologian and a remarkably popular preacher. He proclaims neo-orthodoxy which is a reversion to Lutheran and Calvinistic ideas. These are the ideas in which he was reared. He broke away from them in his youth and was for a while a professed liberal. Later he was caught in the back-wash of theological thought after the first World War and now is a brilliant spokesman for the things of his childhood and of the old theologies. It was from those theologies that the Disciples sought freedom, and every year they grow stronger and more conscious of the reality and power of that freedom. Any editor who champions the views of Reinhold Niebuhr turns away from the liberal faith of the Disciples and is tempted to crave a creed, and a home in the most creedal of all denominations.

Liberalism, which means the open mind in a growing world, is deepening its roots and increasing its fruits more than ever before. It is supported by the free spirit of inquiry and by the more thorough mastery of all that makes for the abundant life. Science and education support it. Higher criticism, accepted and taught in all the great training schools for ministers, is incompatible with the old theologies. Empirical and realistic philosophers are liberals. In their basic ideas the Disciples belong to the Renaissance and not to the Reformation. This fact is evident in their rejection of original sin, their idea of conversion, their conception of the Bible, their cultivation of fellowship and union without uniformity of doctrine or opinion.

Contemporary Religious Thought

One session of the 1942 Annual Meeting of the Campbell Institute was given over to problems in religious thinking. Some weeks ago it had been decided that three papers would be presented at this session. One paper would present the salient features of the neo-orthodoxy which has developed in the last few decades, a second would summarize contemporary Roman Catholic thought, while a third would restate the important elements of liberalism.

When this plan was set up, the committee felt somewhat apologetic about introducing a discussion of neo-orthodoxy into Campbell Institute meetings. After all, this type of theology is far removed from our traditions. Historically it is a continuation of that type of schismatic dogmatism against which our several fore-fathers rebelled. It belongs to a theological tradition which implies an oligarchy of self-appointed righteousness in the political field, that is, an ethical aristocracy which has no faith in majorities. Disciple ministers have on the whole been aware of these undesirable aspects of the orthodox way of thought. We have not forgotten that our liberal heritage in religion was the counterpart of the liberal tradition in politics. Nor have we forgotten that the shortcomings of the orthodox vein of thought were demonstrated in the earliest colonial experiments in Massachusetts. An awareness of history has made us remember that it was an orthodox theocracy that had to give way in both the political and religious spheres before our representative, democratic government could be created. And that American form of government received its validation from liberal streams that flowed from Puritan Plymouth rather than from the Calvinistic orthodoxy of Massachusetts Bay.

So deeply have we been steeped in the liberal tradition that we wondered whether or not any one

who attended the Institutes would be interested in a discussion of neo-orthodoxy. Hardly any subject could be farther removed from our Disciple heritage. Orthodoxy speaks a 'theological' language which our fore-fathers rejected in favor of a vernacular treatment of religious problems. Could neo-orthodoxy be presented intelligibly to our people? Would there be any interest at all?

Despite this apologetic mood, the session proved a lively one. And *mirabile dictu*, not a little of the interest arises from the fact that a journalist among us who claims to be a defender of the faith in the ancient order of things has recently begun to expound and commiserate with Dr. Reinhold Niebuhr, leading American exponent of neo-orthodoxy and staunch defender of "Higher criticism." Just how far the *Christian Standard* can travel with Dr. Niebuhr remains to be seen. At any rate, it seems that the Disciples are not so disinterested in neo-orthodoxy. In this issue of THE SCROLL we present Mr. Phillips' discussion of the movement. Succeeding issues will present the other two papers by W. E. Garrison and W. B. Blakemore Jr.

Neo-Orthodoxy and Disciples

Charles W. Phillips, Chicago, Illinois

Perhaps the religious thought-movement which has had as great an impact as any other, at least in intellectual circles, upon American religious thinking in the past several decades is that which has now come to be known as "neo-orthodoxy." Whether or not its immediately contemporary influence is growing or waning is a moot point. However the rather extensive insertion of this theological position into our American Protestantism is reason enough to give it special attention in any study that would survey and re-think a Disciple state of mind upon fundamental issues.

It should be borne in mind in this discussion, which will of necessity be too brief to illustrate it, that this is a fluid type of thinking, there are differences of opinion among the various men, and a developmental character to their thinking upon some issues. Judgment should keep these things in mind. It would perhaps be well also to understand throughout the whole the types of situations which helped to give rise to this kind of thought. A reaction against secularism was one thing, a general trend of society to ignore or consider only lightly the claims and teachings of Christianity and its church. Humanism, a specific kind of secularism claiming religious functions was another element that disturbed these men. Two less often mentioned, but pertinent considerations are the intense Protestantism of these men, Barth in particular who is self-consciously sensitive to the thrust of Catholicism; and the influence of European nihilism. This latter, we are coming to understand has had a considerable tradition in Europe, that the political manifestations of it in contemporary Germany root in this tradition that goes back farther and down much more deep than the treaty of Versailles. It may be said to have influenced neo-orthodox men negatively in that most of them have strong political and social convictions of an anti-totalitarian kind. Yet in spite of themselves it appears to us to have influenced them positively too, but we shall speak of that later, after plunging more directly into some of the key words and central contentions.

"Neo-orthodoxy" is variously referred to as "crisis" theology, as "dialectical" theology, and sometimes as "existential" thinking. These, be it noted, are not at all traditional theological words. The latter two in particular have their origin in philosophy. Nevertheless, the conceptions represented here are the fundamental context in which

the meaning of the theological vocabulary such as sin, faith, salvation, revelation, et al. are to be understood.

By the word "crisis" is probably most generally understood some kind of specific political, social, or cultural crisis, caused by the breakdown of a specific political order, e.g. democracy, or of a specific economic system such as capitalism or the tensions caused by the warring of different systems with the accompanying conflicts in moral values and religious presuppositions. A too easy understanding of "crisis" or a too superficial one in terms of these conflicts about us, would be denied by these men. Man is not standing under a merely contemporary theological or cultural crisis, however bad the present situation may be in both respects. The crisis man is standing under is rather one which he could not avoid in any time or place. It is a crisis caused by the fact that in successive moments, thru the whole of his life, any individual is confronted with decisions, crucial at every time to his whole existence. This is true of all individuals in all places—is one of the characteristics of living. It is a really profound crisis because these decisions are unavoidable; no man can escape them by attempting to ignore them as unimportant, for even that is a kind of decision the consequences of which will come back to force a new situation; nor can one pass the buck to others, even if they might be willing to assume it. It is a radical crisis, the whole meaning of his total situation and existence is involved in every decision every time. In this we see a part of the meaning of the word "existential" that is, that a man's whole being, physical, psychological, spiritual—meanings, values, everything—are caught up into and affected by this decision. The "dialectic" is found in the contrasting and opposing forces and the mutual interaction between them of which man is aware in these constant decisions. One is

constantly aware of the thesis and anti-thesis of Hegel, and of the dialectic between them. Contrary to Hegel however, no rational synthesis can ever be elaborated from them. One sees only the contrast, the paradoxes, the "yes" over against the "no" in any given situation. There are qualifications by Tillich on this however.

These words are not merely descriptive terms to designate the actual situation of mankind. Their real import is methodological, and it is precisely here, to our mind at least, that the whole significance of this kind of thinking lies in the last analysis, and where its value must be appraised. It is here also that the theological vocabulary gets more significance.

Because it is, fundamentally, not so much a crisis within man, but rather a crisis of the whole man over against something else, man is powerless to see or affect the synthesis that will overcome fate and secure his proper destiny, or in Christian words, admit him to salvation. In commenting upon the seventh chapter of *Romans*, Barth uses the Pauline illustration that it is the "law" which makes man aware of his limitations, of the presence of something set over against him which criticizes him. This absolute which constantly confronts man is, in Christian terminology God. The separation or disunion between man and God is sin. Sin is therefore, not a moral category as we are accustomed to use the word "moral" in connection with some sort of more or less specific norms or customs, or mores, socially derived and transmitted. It is rather a qualitative imperfection of the whole character of the individual which is never completely eliminated because man always remains separate from God—is therefore always a sinner. The Kingdom of God is not therefore, entirely a social category either, at least in the sense of an ideal social order.

The point which we wish to emphasize is that

because the real crisis is *not* within man, all human methods of resolving it are doomed to failure. Reason cannot bridge the gap, for reason seeks a truth of logical connections. Logical relations are morally and religiously indifferent. This crisis, this confrontation, proposes the question of the truth about truth, i.e. is the true the *good*, and this question immediately jumps the boundary of rational processes.

Barth for one, can stand equally severely against any sort of mysticism, psychologism, or introspective analysis. In his visions, the mystic sees only himself really, and the psychologist, empirical or not, winds up by drawing the picture of a given, individual man, and unless he dares to absolutize the result he must see the imperfections of it and be driven to acknowledge this confrontation with that something in which the real meaning of man is to be found.

Although it may confuse an otherwise simple picture, some remarks must be made at this point. We do not wish to create the impression that it is reason or any of the other methods of human analysis that creates, originally, the awareness of the fundamental crisis situation. Barth at least would deny that. All of these methods in their role of elaborating the character of the crisis, are secondary to and dependent upon a *revelation* of crisis, appropriated by *faith*, both of which are the gift of *grace*. This is a big chunk all at once. If it does not cause him to contradict himself, it appears to hopelessly trap Barth. The medium of revelation with him is the Bible only plus preaching based upon the Bible. This is a slender enough thread but even then it is not the literal word of the Bible, but the "word within the word" which carries the meaning. The manner of appropriating it, that is, any precise meaning to the word "faith" or indication of how it operates is left bafflingly obscure.

All emphasize the sovereignty of God which man

can not absorb. This requires emphasis upon *faith* and *revelation*. The content of these, if obscure, is indicated as partaking of something different than the content of the creedal orthodoxies, because all of these men share what is sometimes called the modern scientific view of man and reality as being in a dynamic process in which action and successive decision in action are crucial, and that action precedes in some sense, knowledge. Thus the content of revelation is given in an act and the appropriation of it by faith is in an action. The word of God, i.e. the "word within the word" is not, strictly speaking, a word at all. It is sometimes clarified by calling it a *Tat-wort*, i.e. a "deed-word." The *word* of God then is, accurately speaking, an *action* of God. Revelation is never in terms of any body of conceptions, beliefs, principles—nothing that could ever be formalized in a creed. Its content is a mysterious kind of action by God, taken in by an equally mysterious action called faith, which does not yield knowledge in any formal manner, but which makes a given man, as a whole, qualitatively different, aware of estrangement from God, but aware also of God's promise of salvation of His effort in that behalf.

The character of this is not as clear as one might wish to have it, but two things seem to be important to note in appraising it. In the first place, this is not a reversion to fundamentalism, nor secondly, is it really equivalent to the older orthodoxies. It is not a fundamentalism and to criticize it or understand a liberal conflict with it in those terms is both to abuse terms and to confuse the issue. The "neo-orthodox" men accept higher criticism of the Bible and never have had any conflict with that. Moreover the legalism inherent in the fundamentalist way of reasoning is equally abhorrent to them as to us. It may be true that some of Barth's illustrations from the Bible look suspiciously as if they

were rather literally used to prove his point, but both in spirit and in general outcome he should not be classed as a fundamentalist. To be sure, this kind of thinking has had a significant attraction in this country among churchmen of a fundamentalist stripe, but this may be more due to the neo-orthodox emphasis upon the importance of the Bible and to its greater use of a Biblical phraseology than anything else. Fundamentalism cannot really espouse it without losing its theological shirt. (Note: Special attention. *The Christian Standard*.)

Nor is it a traditional orthodoxy. Many of the words are the same but the music is different. Perhaps a distinction ought to be made between the Reformers themselves and the creedal formulations of the period of so-called "Protestant scholasticism." However the neo-orthodox theologians are not just trying to repeat the latter, and also there are significant differences with the thinking of the Reformers.

We would propose now, in conclusion, to consider some points where liberal Disciples can agree with emphases here, and then to indicate the areas where disagreement might well develop.

We may in the first place be in agreement with them upon the matter of the acceptance of the disciplines and the results of Biblical criticism.

Secondly we would share the same anti-legalistic spirit, with both its consequences in reaction against dogmatic structures, and in its reaction against fixed moralistic codes in ethics.

Perhaps connected with this but somewhat different, would be a common aversion to rationalism, i.e. of the rationalism of formal logic applied exclusively to the solution of affairs, and as capable alone of solving man's difficulties. There is a kinship we feel in terms of a voluntaristic attitude, and a recognition of the role of action along with reason in making up "intelligence."

There is a similarity also in anti-ecclesiastical, Protestant spirit, particularly in protecting the integrity of the individual as individual, as having in some sense an independent existence (from whence springs his constant *personal* responsibility) not completely swallowed up by society, either in terms of a hierarchy which must mediate God to him, or of other kinds of socialisms.

But as opposed to these things, there are also some questions that have to be asked. One of the most important of these is in regard to the negative element and "thrust" to this kind of thinking. Upon the basis of this it may be asked whether or not "neo-orthodoxy" is a position, other than in a negative, critical sort of way, and of how much of the nihilistic spirit has been absorbed in spite of themselves, for we may assume that their intention is constructive. The feeling that many persons have had, that in practical terms this seemed to imply a throwing in of the towel so to speak, is not without some justification. By "raising crisis to catastrophe" it has or may easily strike as much of a note of despair as anything else, and one which dominates over its assertions that there is a God who is disposed to be Good. In this connection it would seem that much of the social activism and the specific assertions that "Hitlerism" and "Naziism" must be wiped out do not legitimately spring from their theology, or rather imply another basis of approach to practical affairs which may contradict their theology. Barth could not logically, and probably would not claim either, that his political and social convictions are "revelations" yet he knows that it is necessary (and therefore is it not in some sense good?) to eliminate the Nazi menace. Some of the rest of us know that too, or think we do, but also feel ourselves to be more dependent upon practical reasoning than he would. It appears to us that

in these practical affairs, that when commitments are made, the previous strictures against the use of logic and reason are endangered. In this connection also it seems that Reinhold Niebuhr is often exploiting dramatic contrasts, deepening the contradictions and antinomies at times in his analysis of situations, but finally chooses a definite side. The real reasons for so doing are then actually obscured. The reply sometimes made to this criticism is that man had to do that and then he must know that his action is still sinful, that his separation from God still exists. But this is utterly academic and beside the point which is whether or not God is completely arbitrary relative to human judgments. A wit in the audience of Niebuhr's Gifford Lectures put the real question pertinently in a limerick:

At Swannick when Niebuhr had quit it,
A youth said, "Now I have hit it.
Since I cannot do right,
I must find out tonight,

The right sin to commit, and commit it"

To call human choices between evils, rather than between good and evil, or between goods, does not change their intrinsic character at all (so long as a genuine decision is presented) relative to how we are to go about solving them. The question is, can man have any faith at all that there is any consistent possibility of at least a partial congruence of his thinking with the orderings of God. If there is not, then God is completely arbitrary relative to man, his goodness is surely called into question, and while men might hope for mercy, it is difficult to see how that hope could be sustained in any continued difficulty. A Promethean revolt would more likely ensue.

This negative thrust to "neo-orthodoxy" is related to another criticism which can perhaps be stated more precisely. That is that this movement has

made no new contributions to the essential problems of *method* in religious thinking. This of course would not be a criticism to some persons. In fact liberalism has been much more criticized in recent years for paying too much attention to the problems of "how we know" while neglecting the problem of "what we know." It is possible, it is true, to go to an extreme in that regard. But it is equally unhealthy to ignore or even pass over lightly, the problem of "how we know." Because only if there is some knowledge of how we know, in some intelligible terms, can there possibly be any manner of distinguishing between folly and at least a relative wisdom in the many alternatives that practically confront individuals in the decisions of living. It is important of course to know the right things. But this very quickly becomes a problem of the right way of knowing, at least at the precise moment that there is any difference of opinion upon what is known or of any lack of self-evidence in what is known, and those two conditions rather generally predominate in our affairs.

In all of this, liberal Disciples would be very strongly inclined indeed, to question the strictures placed against the use of reason or human techniques of inquiry by the neo-orthodox thinkers, and would look somewhat differently upon their emphasis upon the irrational factors that go into action and motivation for it. The question is not whether or not "reason" or "intelligence" is completely competent to solve everything, with which we have already noted an agreement with them relative to admitting limitations to reason, but the problem is rather whether it is applicable at all in originally enlightening man and genuinely helping him. The real meaning of the natural-supernatural dichotomy would appear to be here. Barth maintains it consistently by asserting a realm whose order is totally

other than any we can comprehend and is therefore super-natural. None of the rest of the men maintain his consistency here and are therefore ambiguous in varying degrees.

The problem of the so-called "irrational" in human affairs is meeting with constantly greater recognition and attention. This much liberal Disciples for whom the word "reason" has had an important place historically and at present can say both in defense of their position and in positive criticism of the careless and oftentimes uncritical castigations of it. And that is that the rationality or irrationality of anything is relative entirely to the ratio applied. The word "irrational" has no absolute meaning. One may take the number system as a case in point. Irrational numbers have just as much order and system as rational numbers—only a different ratio is applied. It was quite a discovery around 400 B.C. when the Greeks became aware of that fact. Certain of the social scientists, notably Dr. Blumer of this University, have become highly critical of the possibility of analyzing and explaining human behavior in terms of a ratio patterned too closely upon those of the physical sciences. They are not, however, abandoning the scientific attitude, but are rather seeking a different ratio, or yardstick to apply, and one more suited to the peculiarities of human beings. A certain kind of rationalism, and a certain kind of science have been effectively criticized by these neo-orthodox men, and it is true that some liberal thinkers so-called, have, particularly in the social sphere, been guilty of a rather rationalistic Utopian social thinking, or have comitted the naivete of generalizing that indeterminacy in an atom means that man has free will. Reason does have its limitations and one must also be careful with the word "science," but these things duly noted and kept in mind, a liberal posi-

tion must still insist upon the necessity of asking the question of "how we know," and must insist as well, without apology, that reason has a legitimate function, which dare not be disregarded, in the shaping and controlling of action to right ends.

Because they contribute nothing new to the problems of method, which is one of the most important of all contemporary difficulties, we say that their constructive intentions and positive efforts are largely handicapped. They become knocked down to size, so to speak, whence we can recognize them as fellow seekers after truth and thus understand both them and ourselves a little better. These men lack neither sincerity nor intelligence and if it is our judgment that their proximity to the social cauldron that is Europe may have warped them a little, likewise our remoteness from it may have made us a little complacent. We can try to be appreciative and sympathetic without sacrificing a critical and objective attitude, and definitely benefit thereby.

In conclusion, it appears to us that the chief positive thing to be gained from the neo-orthodox men is a renewed sensitivity to the distinctiveness of Christianity, the problem of what is the inner core of *Christian* experience and *Christian* faith. Perhaps we have shunned this just a little in criticizing fundamentalists, the perversities of the *Christian Standard*, and various specific dogmatisms. But being more conscious of this we can reassert the optimism, the fundamental faith in man, and the belief in the integrity of human intelligence as at least one of our necessary guides,—all of which things are in our historical heritage, and if we do so with some of the vigor of the fathers, we may accomplish as much in the twentieth century as they did in the nineteenth. It remains, however, to be done.

Books of Substance

A monthly department of THE SCROLL will henceforth present a *Book of Substance*. It will not necessarily be a new book, but will be a scholarly one. It will be broad in scope, but with its generalities supported by wealths of detailed evidence. It will be no more technical than is needed to present the material in stimulating fashion. It will be a reference book in the best sense, not a book to be read just once, but one to which you will be returning frequently to refresh your information. These books will inspire because they will inform, rather than emotionalize. They will form a broad and solid foundation in all aspects of culture for your library. Hence they will be worth every penny which you spend for them.

The September recommendation is Vernon L. Parrington's *Main Currents in American Thought*, published by Harcourt, Brace and Company, New York. Originally appearing in three volumes, this work has been available since 1930 in a single volume of 1335 pages priced at \$3.75. A Pulitzer Prize winner, it reviews through their writings, the struggles of American men against all forms of barbarism, bigotry and intolerance. In short, it is a history of the growth of liberalism on the basis of the American national consciousness. This work presents the political, social, literary and philosophical parallels to the religious liberalism of the Disciples. In the first half of the work you are taken into the world familiar to O'Kelly, Barton Stone, Walter Scott and Alexander Campbell. The work reveals that the forces that were creating our religious movement were the same forces that were also creating all that is most typical of the American temper.

Financial Secretary's Page

A. T. DeGroot

My Lynchburg College classmate, William J. Lineback send in his fiscality fodder and dashes off the following fascinating lines: "I just got in from Honolulu and found your letter. Have been at sea mostly here in the Pacific since the first of the year. Good Luck to you, and I hope that the CI has a fine meeting this summer. I may be 'down under' by then, or possibly in Ireland or Africa. You certainly get around in the Army Transport Service. How about coming along for a trip with me sometime? I tell you the old professor would get his eyes opened."

To that breezy and salty start I add a dash of C. J. Armstrong, Hannibal, Missouri, who reminds us that his CI dues solvency is of the vintage of some thirty years, and opines, "I know this has the approval of St. Peter. I have a notion that he and St. John sit together at the pearly gates keeping a strict lookout for all CI souls, and woe unto any whose fiscality is even spotted!"

And now, just to document again my thesis that CI fellowship adds a lyric quality to life, I give you Wm. A. Ryan, Greenville, N. C., at his rhythmic best:

My dear Brother Fiscal DeGroot,
There's a question decidedly moot:
Since obnoxious "rascality"
Rhymes with "Fiscality"
Will you next throw in *that* word to boot.

So, my dear Brother Fiscal DeGroot,
Take my check, nor consider it loot:
There's naught else I can buy
So to save old C. I.
I'm remitting, dear Brother DeGroot.

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A Campbell Institute Manifesto

By Perry E. Gresham, President

One hardly knows whether to be bowed down with responsibility or exalted with honor when elected to the presidency of a religious fraternity like the Campbell Institute. When the nominating committee surprised me by reading my name in public meeting and the assembly promptly elected me I was inclined to refuse the honor because of incompetency and a heavy schedule of teaching and ministering to a rapidly growing Texas congregation at the T.C.U. campus. My sense of humor rescued me by calling to memory the garden scene in "Twelfth Night" when the little maid together with Sir Andrew, Sir Toby, and Fabian tricked old Malvolio into making himself ridiculous with the winning and flattering counsel: "Be not afraid of greatness. Some are born great, some achieve greatness, and some have greatness thrust upon 'em." A little reflection, however, told me that Dean Seth Slaughter, Dr. W. E. Garrison, and Mr. Thurman Morgan, who constituted the nominating committee together with the Institute members present, really wanted me to take over with the excellent help of Mr. Robert Burns, Dr. DeGroot, and Dr. Blakemore, and make this unique fellowship devoted to truth and freedom function at the high level established by former officers. I therefore and thereupon, set to work to prepare a 1943 presidential address on the subject suggested by the late Vachel Lindsay which would bear the title "The Secular Millenium." I was assured that the vigorous and venerable Dean Ames would continue as the editor of the Scroll which is really the nerve center of the fellowship.

A review of the purposes which led to the establishment and continuation of this unique fellowship afforded me an insight into the wisdom of the founding fathers of which Lockhart, Ames, Willett, Campbell, Jenkins, and Garrison abide until this very day. Like old Ulysses "Our Purpose Holds." The sole aims of the Campbell Institute are as follows:

1. To encourage scholarship.
2. To extend and enhance fellowship.
3. To cultivate the religious life.

These purposes exclude all matters of Church politics, and divisive organizational considerations. They further refute the false but oft-levelled charge that the Institute is a left wing bloc in the Disciple Brotherhood. The intent of the organization from the very outset has been loyal to its original spiritual ideals. Individuals might have deviated from them at times, but I hereby call all such sinners to repentance and urge that for 1942-3 we give ourselves to the precious and important objectives of our intelligent and reasonable tradition. The purposes are so vital that some elaboration is appropriate.

To Encourage Scholarship

Of all religious bodies the Disciples should least fear scholarship and the trained mind. They look to the first century Church for clues to religious views and practices to find the Apostle Paul whose training in the intellectual affairs of his day is obvious and significant. The Master himself confounded the scholars of synagogue and temple. The fathers of the brotherhood of which we are a part were cultured and learned men. The Campbells particularly, are salient examples of the best scholarly traditions of the early 19th century when American learning around them was pitifully inadequate. A. Campbell carried on extensive correspondence relevant

to technical problems of philosophy and literature with Horace Mann, Noah Webster and Smith Grimke. He was devoted to every movement that would advance the cause of education. In the period following the Civil War there arose a suspicion of things academic within the Disciple movement. There was a tendency to resist Biblical scholarship and scientific world views. Such "kicking against the goads" was never becoming to our enlightened and reasonable approach to truth. Even today there are those among us who fallaciously assume that it requires an ignorant man to preach to ignorant people. One might as well argue that only a sick man could be a doctor or an illiterate man a teacher. "If the blind lead the blind" our doom is sealed.

Without discussion or expression there can be no scholarly advance and very little thought. The Campbell Institute, therefore, will assemble careful scholars to present problems pertinent to religion in our times at the meeting next year. The Scroll affords opportunity for men to write their ideas and thus stimulate thoughtful consideration on the part of their comrades. We shall publish shortly a list of the solid and important books of the recent past as an aid and guide to the reading of interested clergymen. We are determined that the open mind will characterize the Disciple of the 20th century as it did the leaders of the 19th and the first.

To Extend and Enhance Fellowship

Loneliness is not unknown to a sincere minister who tries to provide the kind of enlightened leadership which our age requires. There is abroad an attitude that sometimes excludes rather than enfolds. Let this never be exhibited by the 600 members of the Campbell Institute. Let them say rather with Edwin Markham:

"He drew a circle that shut me out
Heretic, rebel, a thing to flout,

But love and I had the wit to win,
We drew a circle that took him in."

It is the avowed purpose of at least this administration to make the fellowship just as inclusive as possible. It is to be not only a comradeship of like minded but of differing minded. It will reach out the hand of friendship to any brother who cares to receive it. This fellowship will extend its boundaries to include every interest that sustains, supports and enhances that larger blessed community which we call the Kingdom of God.

The profound and far-reaching implications of fellowship are apparent only when one considers the word in its historical context. The *Koinonia* was the nucleational force that provided the integrity for the church of the first century. It further surrounded each early Christian with a community that inspired a sense of organic union so complete that the phrase "the body of Christ" became appropriate. The modern counterpart of this ancient idea will involve a holy concern for the unity of all who profess loyalty to Christ by intention or action. Movements that tend toward the union of Christians whether within our fold or without will receive our responsible support.

To Cultivate the Religious Life

There is a legitimate distinction to be drawn between the ideas which we possess and the ideas which possess us. In the latter category go such important religious aspirations and traditions as those exhibited in music and poetry, architecture and worship, ceremonial and corporate symbol. It is the aim of the Institute to encourage the writing of hymns, prayers, liturgies, etc., that will render symbolically the simple, reasonable, and democratic religion which we earnestly profess as especially crucial for the salvation of mankind in an age of turmoil and confusion.

It is the sincere intention of the Campbell Institute to pursue these aims in an atmosphere conducive to truth and freedom. Let us therefore, eschew all inclination to supercilious arrogance and all timidity of indecision to the end that we may set forth boldly on our worthy enterprise.

News

The *New York Times* of July 7 carried the notice of the death of Dr. R. C. Flickinger. Mr. Flickinger was one of the few men ever to be twice elected as president of the Campbell Institute. He held the position from 1915 to 1917. During those years he also conducted the Chamber of Classical Languages for THE SCROLL. After many years at Northwestern University where he became dean of the Liberal Arts College, he had been since 1925 at the University of Iowa. In 1922 he served on the staff of the American School of Classical Studies in Athens, Greece. His published books included studies of the Greek theatre and Horace.

H. R. Percy who is studying in the Chaplain's school at Harvard writes: We are in the middle of a stiff conditioning course to fit us for effective service in field or at station. A tremendous amount of material is put before us; how much we can grasp and absorb is a question. I suppose we at least can learn where information can be dug up. The university is very beautiful, but too intimate acquaintance with Chicago dulls my sense of rapture. Excellence, of course, is evident in all one sees. The accent is missing, however, since few Harvard men are here. I'm sorry that I could not be at the Convention and the Institute, but I was in the midst of preparing for this move.

War Works, Let Us Be Happy

W. J. Lhamon, Columbia, Missouri

"The conscientious Christian pacifist must be a very unhappy man today. . . . The present world situation presents to him an instance in which he is compelled to see that his doctrine is unworkable and therefore untrue." So says Brother Kelly O'Neal in the June issue of *THE SCROLL*. By direct inference, Brother O'Neal must be very happy. He is an advocate of war, and war works. It must, therefore, be "true," whatever that may mean. It works tremendously. It must therefore be tremendously "true," and he must be very happy. Already in the current war ten thousand of our finest young men have been killed. All but the mistaken pacifists should be happy. But my teacher of science Dr. David Starr Jordan, later the president of Stanford University did not think so. In his walks with his study classes through Northern Italy, Southern Germany and France he found such piles of human bones, femurs, skulls, etc., that the peasants had plowed up and piled up, that he began to think. This is one of his thoughts. "These are the bones of the finest, strongest young men. War killed them and left the old and feeble men to reproduce the race." This made Dr. Jordan so unhappy that he became a pacifist. He was so unhappy that he wrote some books about it.

However, there is more for the militarists to be happy about. I am using ex-President Hoover's figures. World War I resulted in the killing of ten million men; the starvation of ten million civilians, war debts of two hundred and fifty billion dollars, famine and pestilence; and in addition to the four Horsemen of the Apocalypse, a fifth—Revolution. (See his very recent book, *Problems of Lasting Peace*.) Mr. Hoover says further that this war

will involve the United Nations in debts amounting to five hundred billions of dollars and the continuing cost of pensions and interest will add another one hundred billion, and that there can be no reparations. Uncle Sam will have to bear the biggest end of this. How happy the tax payers who believe in war must be when it is over—war is so “true” and works so well!

But enough of this merited satire though one might carry it on page after page. Let us look a moment at Brother O’Neal’s test of what he loosely calls “untruth,” and of course “truth.” It works, therefore it is “true.” That is his argument. A hundred evils are working well—the liquor traffic, gambling, theft, slums and red-light houses—and they must all be true! They “work.” But if Brother O’Neal should resent this *reductio ad absurdum* let us look at it another way. If by “untrue” he means unworkable, then his statement is tautological. If it means literally “untrue” he has his cart before his horse as the great teachers of the human race have seen it since they believed that ultimately truth must win. Lowell phrased it for us in imperishable lines:

Truth, crushed to earth, will rise again;

The eternal years of God are her’s.

While error, wounded, writhes in pain,

And dies amid her worshippers.

No. The unhappiness of the pacifist is in the fact that righteousness and truth and hope and love are for the time being “crushed to earth” and that under the philosophy of force as against Christ’s law of love, all the dogs of war are hard at work.

Here are some of the things they are doing. They are regimenting some two millions (and calling for more) of our finest young men into “cogs” of the military machine. I use the word “cogs” advisedly. The following quotations are from the 1940

R. O. T. C. Manual of the University of Missouri, for first and second year use in the Basic course. "Private John Doe's hand grasps the infantry soldier's basic weapon, the rifle, which weighs about nine pounds, and is capable of delivering twenty-six or more well-aimed shots per minute. In his belt he carries forty pounds of ammunition and on the pack on his back or on his rifle, the bayonet. . . . Thus equipped, he constitutes a self-contained, fighting individual, a tiny cog in a great military machine, but a cog around which is built all the thought, planning and hopes of warfare." Wholesale killing is bad enough. But to my mind this regimenting of our finest young men into "cogs" and killers is vastly worse. President Wilson said that men must become *hard* in order to fight and that this reacts later on civic life in morals and politics.

In this connection it is especially interesting to hear a Christian minister say that pacifism, especially Christian pacifism, "produces weaklings." As though the practice of the Christian virtues were not enough; that it must be supplemented by *toughness* in the use of gunpowder, the bayonet, U-boats and bombing planes! That is the teaching of Nietzsche who said that Christ was "a pure fool," of Bismark's doctrine of "blood and iron," of the kaiser's "mailed fist," and Hitler's "steel-hard will-power." If our Christian ministry is coming to that, God save us!

Here is some more of the *hardening* process that our boys are undergoing in their training camps, some of them at least, perhaps most of them. I quote from a metropolitan paper. The article is dated Pheonix, Alabama, and its caption is, *Dixie Runs Wild*. "Dice, roulette, black jack and slot machines by the thousand. Bars, bands and dance floors; hostesses on the prowl. Soldiers surging

into the taverns and parlors long after midnight. . . . These conditions now exist in the teeming southland of tall pines, the tented cities and the training troops in untold numbers. They exist certainly in Louisiana, Florida, Georgia and possibly in Mississippi." Such conditions may produce morale but they ruin morals."

Again, Mr. O'Neal says, "The pacifist is wrong in assuming that Jesus' principle of love and non-resistance was, even to him, an all-inclusive absolute. It works magnificently in individual relationships . . . etc." I looked for this dodging of the absolute when I began to read the article in question. It is the fashion of such apologists for gunpowder and bloodshed to thrust Jesus into a fog-bank of relativities and bring him out a weakling, a rubber stamp for whatever "you will have." Again, it is the fashion of such apologists to limit Christ to "individual relationships," thus reducing him to parish priest, his example and teachings good for a Rotary Club or any kind of mutual admiration society, but not at all applicable for states and nations and the world. This belittling and limitation of Christ has been the bane of state-churchism in Germany and right there is one of the secrets of Hitlerism today. The apologists for war who still try to cling to Christ with their eyebrows while bowing the knee to Mars forget that Jesus took the whole world into his love and his plans when he commissioned his disciples to go and "teach all nations." Hitler and his war lords see more clearly and are more consistent. They see that total war means the rejection of the total Christ, and they set about it to get rid of the Church and of Christianity as fast as they could. That, to me, is preferable to the flabby relativities of which I am talking. Mr. O'Neal's paragraph on Japan is especially misleading. That Exclusion Act, he says, was a bad

policy. He proceeds to minimize it as "scarcely more than an exception that proves the rule." The facts are that the Exclusion Act rankled in the hearts of the leaders of a proud race. It put the brand of inferiority on them. They did not forget it.

As to the Japanese attack at Pearl Harbor . . . in the perspective of history we have something to think about. What right had Commodore Perry in the harbors of Japan almost a hundred years ago with ten gun-boats demanding entrance and a treaty? The Japanese are doing exactly what we taught them to do. At Pearl Harbor they simply imitated Commodore Perry. They were practicing lesson No. 1. Great Britain gave them Lesson No. 2: "Commercial Conquest." About the time of the Commodore Perry incident, England was hunting along the coasts of China for open ports for the sale of opium. She found them at the mouths of her cannon. Then again, according to ex-President Hoover's book, Great Britain came out of World War I with an empire of twelve million square miles, and France with four million. These facts and some other little things sum up to lesson No. 3, the lesson in empire building for Japan in her tight little islands. So, she is doing just what the Western nations have taught her to do. Like a young cock she is crowing a crow of the older cocks. The understanding pacifist with his long, historic perspective sees the Japanese simply as the children of their age a little more pagan than the rest of us. They belong to our "sensate centuries" as Dr. Sorokin teaches us in his noteworthy book under the title, *The Crisis of Our Age*.

Some other things I would like to say, Brother Editor, but THE SCROLL is only "So Big." Just a few sentences as to the understanding pacifist. First: He takes the long view. He is opposed not

only to this war, but to all wars. That opposition is a feature of his Christian philosophy of love as against the jungle philosophy of force. Second: He finds in the cross of Christ, the Sermon on the Mount and I Corinthians 13, no room for gunpowder, bombing planes, and the slaughter of mothers and their babies as features of conquest or victory. When he prays for the Father's kingdom as he is taught in the Lord's Prayer he knows in his heart that it is not a kingdom of gunpowder, and he cannot quote St. Paul as saying, "Now abide faith, hope and gunpowder, but the greatest of these is gunpowder." Third: He is realist enough to know that this war must go through to victory or exhaustion. There is no use in protesting against an earth-quake or a cyclone while it is at work. But there are no "holy earth-quakes" and there are no "Holy wars" (outside of Mohammed's Koran) and he need not bless either of them, unless he prefers to be an out and out disciple of Mohammed. Fourth: He believes that if we were predominantly Christian we would find a better way than war for "defense" or any other worthy objective. So, he insists in holding up the cross of Christ, believing it must ultimately "tower o'er the wrecks of time," and that "all the light of sacred story gathers round its head sublime." Fifth: Perhaps the instructed, Christian pacifist may not be any more a "fool" than St. Paul was. Read his proffered "coat of Christian armor," Ephesians 6; 13f.

Upheld By God

Religion is at once both something that arises within the matrix of this our natural, human life, and something which works to meet the needs of that human life.

The discovery that this our natural setting is both

the source of religion and the locus of its intention is the most puzzling and at the same time the most provocative discovery of the modern world. Ever since the Renaissance, the evidence has been accumulating with a terrific force lent by the weight of numbers, that all the aspects of religion, including the most precious elements of our Christianity are the products of human life. By no means so recent a discovery is the realization that religion is for the good of man. At least as old as Jesus' assertion that the Sabbath is made for man, not man for the Sabbath, is the belief that religion's function is to enlighten human life and to enrich it.

The notion that this most precious part of man's heritage is something which has been given to him for his blessing has been orthodox in all ages and places. The notion that this most precious part of man's heritage is something which has been wrought out by man has often been at least unorthodox, frequently a heresy.

"Can the world lift itself by its own boot-straps?" ask those who remain unimpressed by the evidence of the natural sources of religion. Yet the evidence is that the process in the midst of which we stand does superficially appear to be a boot-strap lifting process, logically impossible. But there have appeared among us men who know that the apparently contradictory aspect of surface events may be explained by discovering the logic of realities which lie deeper, and they have given themselves to the task of exploring those processes by which religion which arises within the framework of the natural succeeds in transcending the natural by its continual reconstruction. William James, A. N. Whitehead, H. N. Wieman, John Dewey are among those who have given themselves to this exploration.

I have no desire at this time to attempt for you a summary of their profound treatments of the

problem. What I should like to suggest is that these modern seers had a few forerunners among the religious men of earlier times. Never men of such adequate intellectual equipment, but men of equal religious insight who sensed ahead of our day the natural bases of our religious aspirations.

May I suggest that they were those few articulators of the religious spirit who spoke of God in terms and categories and figures of speech which connoted depth. If you read the literature of religion you will remark how often God is spoken of in terms which connote height, how infrequently in terms of depth. Yet so far as I know it was never one of the orthodox attributes of God that he was tall, or elevated, or raised up. But certainly it has been the typical popular notion that God is "up there." This quaint cosmogony had a tendency to make the poets of religion think of God as above them, high up above them. But occasionally we do find them putting the locus of God elsewhere.

Religious people have carried a mental picture of the universe which precluded using figures of speech that pictured God in terms of depth. In fact, since the nether regions were picturesquely assigned to Satan and his devils, it would have been worse than *lese majeste* to place God beneath one's feet. But it was done occasionally. Usually, however, while God was the Creator of the world, he was not often conceived as the present foundation of the world. While he was the originator of human life, he was not often declared to be its continuing basis. Greek mythology did delegate a god for the purpose of upholding the world through time, but the Judeo-Christian picture could not put its single God everywhere at once, and his rightful place was in heaven.

But every now and then, some religious soul did think of God not merely as the originator of the world but as the very foundation beneath the

world's continuing life. There is a glimpse of this point of view in even so early a poem as that which declares "The Eternal God is thy dwelling-place, and underneath are the everlasting arms." The same sense that God is beneath our life as its continuing support is found in a few Biblical references to the hand of God. Usually the hand of God descended upon man, touching him with judgment and that sometimes heavily, or inspiring him with wisdom or life. Occasionally, not often, the universe and man are seen as constantly resting in God's hand. Ecclesiastes tells us that the wise are in the hand of God, while Job describes God as him in whose hand is the soul of every living thing.

Contrast if you will the hand of God portrayed in medieval painting and the hand of God as sculptured by Rodin. In the former, the hand of God reaches down from the upper frame of the painting, descending out of the clouds to touch man with judgment or to inspire him with life as in the Creation depicted by Michelangelo in the Sistine Chapel. Rodin shows us the hand of God cupped, and within it life appears, the vague, shadowy forms of men half-hewn from the rock, being ever created and recreated by the strong, molding hand of God beneath, the sinewy, mobile fingers of God lending their energies to the figures which they encircle.

Sometimes we find hymns in which God is spoken of as the rock upon which life stands. "Thou art my rock and my salvation," sang the Psalmist of old, while a modern hymn speaks of God and Jesus as a Rock of Ages cleft for us so that we may hide ourselves within it. Here God is sensed as the very basis of an ongoing life. There is something of the same feeling in those descriptions of Jesus as the Vine and his followers as the branches. Here Jesus is depicted as that continuing support by which his followers are upheld in their present life.

You will not find in religious writings many more

examples of this awareness of God as the basis of our life with all its goods and evils, all its joys and sorrows—except perhaps in those words of Paul's in which he says that all men can find God if haply they seek him for he is not far off and it is in him that we live and move and have our being. But perhaps I am straining too much the meaning of the proposition 'in.'

What I am interested to point out is that you may never before have noticed the paucity of reference to God in terms which connote depth and basis and foundation. And correlatively, the overwhelming number of references to God in terms of height and majesty, and upliftedness, and glory, and light may have given each of us a prejudice, a predilection, a mind-set for recognizing God only as something above this life and separated from it, separated from us as the sun is separated, rather than as basically related to us as closely as the very ground which our feet tread.

The figures of speech, the symbols for God, which would tend to make us think of him as the creative basis beneath our life and through which our life is subject to a continually transforming force within the natural order, are few and far between—but they are not entirely absent. Perhaps as you read the Bible and other religious literature you may run across other evidences that through many centuries men have glimpsed the truth which our modern scholarship investigates—that while religion is something which answers to human need, it is also something which rises up out of our own natural lives.

All my hope on God is founded;
He doth still my trust renew;
Me through chance and change he guideth,
Only good and only true.
Evermore, from his store,
New born worlds rise and adore.

Man's Biggest "If"

C. C. Klingman, Comanche, Texas

Proposition No. 1

Since Jesus opposed the institutionalized religion which He inherited from the Palestinian environment of his parents, neither Catholicism with its authoritarian priest-craft, nor Protestantism with its authoritarian Bible, breeding several hundred commercially competitive institutions, is the matrix which he created for the proper functioning of His principles. Therefore both Catholicism and Protestantism, as we know them today, must and will disappear before Christ's religion can function creatively in the evolution of a Christianized civilization.

Proposition No. 2

Since Jesus never commanded anyone to write a line of official religious literature, with real or imaginary priestly and institutional authority, it is the folly of scrambling the scriptures into an authoritarian technique that lies back of both Catholicism's and Protestantism's moral and ethical weakness. This basic folly assumes that humanity is not capable of enjoying its potential religious freedom, and therefore requires some form of religious regimentation. Catholicism tries regimentation through papal infallibility. Protestantism tries regimentation through biblical infallibility. Automatically, both defeat the purpose of the scriptures and Jesus' mission, which was to set men free. Meanwhile, "the hungry sheep look up and are not fed." Millions of American children never get one word of religious instruction from rabbi, priest, or pastor. Consequently, ours is no more a Christianized civilization than was ancient Rome.

Proposition No. 3

Since both Catholicism and Protestantism have

thus automatically failed to function creatively in constructing a peace-motivated civilization, the only hope for the survival of functional religion, in the framework of democratic freedom, lies in our children's ability and willingness to evolve their own religious convictions minus both Pope and Bible, in terms of our current interpretations of them.

Proposition No. 4

This implies the possible rise and necessity of a unique postwar reverence for Jesus and His principles from the angle of His *human* nature and His scientifically accurate universal truths. This reverence must rest on the basic fact that nothing is true just because a Pope said so or because it is in the Bible. A truth is never determined by its literary record. The record always follows the fact. The record never *creates* the fact. The fact *creates* the record. Therefore, no universal truth ever needs a papal bull nor a protestant dogma to prop it up. It stands on its own feet. For example, the universal law of gravity functioned billions of years before Newton discovered its mathematical formula. Similarly, the universal truth which Jesus taught about "the kingdom of God is within you" would be discovered again and again even if we had no literary record of His life in any language. "Truth crushed to earth shall rise again."

Proposition No. 5

Since universal truths are God's laws, not man's, all so-called natural laws are God's laws. It is folly to try to put God in one corner and nature in another. To Jesus they were synonymous. Natural laws are the only means through which God can operate, and even He Himself cannot violate them. All so-called miracles are expressions of God's natural laws which we, as yet, do not fully understand. Even many modern college graduates do not fully understand the radio and similar mysteries.

Therefore, in terms of this reverence for Jesus and His approach to functional religion from the angle of God's natural laws, there is no room for any priestly superstitions or regimentations, nor for any conflict between it and science. For example, physical life on this planet, through the natural functioning of both male and female sex-urges, is a God-given gift. Mating is the very essence of intelligent obedience to God's laws of reproduction. It is not sinful. It is sacramental. Therefore, Jesus never taught the ancient Persian theory of "total depravity" of infants, due to the parents' sin of mating, with some prescribed priestly rite attached for its nullification; nor that He nor any one else, was born of a virgin in violation of God's natural laws of reproduction.

Proposition No. 6

Jesus' emphasis on natural laws, as God's means of operation, implies that His type of religion is man's most normal level of genuine happiness. Consequently, man never *does* anything to God in the act of worship or prayer. God cannot be coerced. Hence Jesus never prescribed any acts of worship. No ritual is necessary. No institution, to undergird a prescribed ritual was organized by Him. All man can do is to harmonize his habits with God's laws. Being a free man, Jesus worshipped God outside of the recognized priestly institutions of His day, and without any reference to any prescribed ritual. We re-Judaize Christianity and defeat its purpose when we read into the scriptures either the blue-print of a priestly institution, as the Catholics do, or a prescribed ritual of worship, as some Protestants do.

Conclusion

Therefore, the biggest "IF" in all the realm of man's thought is this: "IF ye abide in my word (untouched by any papal bull or protestant dogma) then ye are truly my disciples, and the truth (which

I have taught about God's natural laws) shall make you free."

As Luther tried to swing organized Christianity away from crystallized institutionalism back to the religious freedom which St. Paul enjoyed, and as Thomas (but not Alexander) Campbell tried to swing Protestantism away from its commercially competitive divisions back to the spirit of fraternal unity enjoyed by the first Christians, we must now, somehow, learn to swing ourselves all the way back to the naked religious freedom which Christ enjoyed and offered to all mankind. This means that we must learn how to substitute the natural and psychological for the authoritarian approach to functional religion and Christian unity, in the interest of creating a Christianized civilization based on the eternal truths taught in the Bible. Instead of destroying the Bible's values, they will, in this setting of reverence for natural laws, function for the first time without making Christianity ridiculous and contributing to man's stupidity.

The Persistence of Liberalism

W. B. Blakemore, Jr., Chicago, Illinois

(This is the second of three speeches on contemporary religious thought given at the Annual Meeting of the Institute.)

Ever since they appeared on the American frontier, the Disciples have been accused of having a religion of the head rather than of the heart. This accusation makes a distinction between two approaches to religion. That distinction will serve us neatly as we discuss the persistence of liberalism in the face of a rising tide of revived orthodoxy.

We were accused of having a religion of the head because our people were singularly sceptical about the highly emotional and unrestrained revivalism

that characterized much frontier religion. In contrast to that pattern, our forefathers pled for a reasonable and intelligible religion.

Today we are once again faced with a revival of emotional religion. This time it is not of the uncontrolled frontier type accompanied by violent physical manifestations. Rather it is of a very sophisticated type. Because it is very sophisticated, you may not recognize in modern neo-orthodoxy a religion that is primarily of the heart rather than of the head. It is bolstered by lengthy volumes of theology written by astute scholars. To call such a movement emotional certainly looks like a misjudgment. But that it is basically emotional in character I shall try to demonstrate.

The first aspect of that demonstration is to point out that neo-orthodoxy speaks always and consistently in the vocabulary of medieval and reformation theology. Its most striking characteristic is that it always uses these older terms and insists that they alone are adequate to the understanding of Christianity. It is this vocabulary, more than anything else, which is the distinguishing mark between neo-orthodox and liberal statements. The liberal has always used two vocabularies. He knew the older terms, but "travelling from Jerusalem to Chicago as rapidly as possible" he always sought to translate his terms into modern speech. Interesting enough, this is the task which the neo-orthodox constantly eschew on the ground that it is only in the older terms that Christianity can be understood.

Now if this is true, things are certainly in a sorry mess for Christianity for an understanding of it is forever lost to the common man. Despite many opinions to the contrary, this writer cannot be persuaded that the older religious terms have any *real* meaning to the great majority (99.4%) of the people. This is not to say that such a terminology does not have meaning of a certain kind to all the people

as I shall presently explain. But it has no real meaning in the intellectual sense. Such phrases as the following are largely enigmatic to the common man: Let the church be the church, Make Christ Central, Return to Religion, Practice the presence of God, the Word within the Word, the Word of God, the Holy Spirit, etc. The revivers of orthodoxy are aware of this and even admit it when they speak of the "religious illiteracy" of the common man and plead for a "truly religious education which keeps the faith," by which they mean an education which would restore the ancient meanings to the ancient vocabulary.

Now to admit that the modern is "religiously illiterate" in this sense and then to plead for his re-education is a perfectly futile proposition. It is like saying that we all need to know *Beowulf*, but since we are illiterate in the Early English language we should all relearn it. Early English is as dead as Sanscrit, Old Gaelic, and Provencal, or deader. Every modern attempt to revive such old languages has failed. Such vocabularies are no longer living in the people and all the academic effort in the world will never restore them. The traditional theological language is equally dead. It too is really studied only within the cloister and there alone is it understood intellectually.

The old language was abandoned by man because it was not an adequate analysis of human experience. Even if it were revived as the neo-orthodox wish, it would not explain anything. It has been left in the discard by the common man just because of its inability to explain anything. What religion needs is not a revival of this old theological language but the creation of a new vocabulary which will give us a truer religious analysis of experience and its setting. This is the task which the liberals have been about for many years.

But unlike Sanscrit or Early English, the traditional religious terms do have one sort of meaning to most people today. The old words, to many, "sound good," indeed they "sound" like the very substance of religion. The old terms do often have a heart-warming *power*. They stir vague and familiar feelings and even may unloose *powerful* emotional reactions without any real understanding on the part of individuals of what is going on. The old terms are in some sense a vocabulary of *power*, even though they do not constitute a vocabulary of *real meaning*.

On the other hand, the neo-orthodox accuses the liberal of a lack of power, a lack of zeal. And there is much justification in this criticism. Frequently our modern terminology does lack this quality of an emotional power to move men. When you are dealing with life problems and their intense emotional involvements, the scientific descriptions all too often sound like understatements. Compare for instance the two terms "Sin" and "fixation." Admittedly, the former, especially when printed with a capital S, causes more shivers to run up and down your back than the latter word does. The former word seems to have a more living quality. At least it is something which, if real, is to be dreaded. "Fixation," well, that can be dismissed by saying that it is one of Freud's terms. Yet if fixations are real they should be no less dreaded than sins. If you are convinced that you are a sinner, you earnestly begin seeking salvation. And fixations should cause you to start with equal zeal to seek "unloosing" (to use an old theological term.)

Sin is not one whit worse than a fixation. It just sounds worse. And why? Because all the machinations of mechanized religion never really succeeded in getting men free from "Sin," whereas modern

science, no sooner than it discovers an evil, has clues to its eradication. Why don't fixations arouse in us the dread and anxiety that old-fashioned Sin did? Because for all its claims, for all the hopes of the centuries that sin could be removed, if it was real, the release was never found. It remained something dreadful. But if a psychologist were to tell me tomorrow that I had a serious fixation there would be no terror in my heart, because the psychologist would know what to do about it. That does not mean that I am not as eager to get rid of a fixation as I would be to get rid of sin. It does mean that I am not as anxious about the possibility of its removal. Anxiety and sin remain the *bete noir* of orthodoxy because the way in which they define sin deprives them of any techniques for removing evils in the world.

The neo-orthodox have revived a large number of the older religious terms. And strangely enough they insist that they have to use these terms because there are no other items which can convey the meanings involved. There is, they insist, a Christian vocabulary which is untranslatable and therefore we must all learn to use it. You find this teaching put forward at times in the assertion that there is a Christian community that has its own culture and that it is only when you stand within that community that you can understand its vocabulary. And that vocabulary cannot be translated into what might be called the vulgar or popular speech.

This is a very peculiar argument. Why is it untranslatable? We have every reason to be suspicious of a vocabulary that is supposed to be incapable of translation into another tongue. Such an assertion is the first step toward the Gnostic argument for an esoteric language, meanings and knowledge. The neo-orthodox assertion of the sole adequacy of the older speech could be supported by the assertion

that the realities and experiences with which it deals are to be found only within the religious community. But the further implication of that defense would be that it is only within the church, as man knows it, that the Christian virtues are to be found. To adopt that position would be the beginning of a narrow institutionalism, to believe that only those who say, "Lord, Lord," are the followers of Jesus. Jesus himself denied that.

The fact is that the whole world is throbbing with Christian experiences which are not recognized as such because the older definitions of Christian experience are not wide enough. The liberals have been trying for some years to point out the essentially Christian quality of these many unrecognized experiences; they realized that in the secular language were all the terms necessary to explain the religious aspects of secular experience, and that into the popular conceptions could be translated all and more than had been conveyed by now outworn terms. It is this task of translation which the neo-orthodox reject on the ground that the secular terms cannot explain the full meanings of the older terms. What seems rather to be the case is that the neo-orthodox fear to attempt the translation because at once it would be revealed that their older vocabulary is not dealing with realities. What has been valuable in the older terms is not any real meaning but the emotional power which they still have in many quarters.

Despite the poverty of real meaning in the older vocabulary, the terms do "sound good" to many people. In some way they believe that the old terms are the very substance of religion. If you will talk to such people about total depravity, the lost, the saved, and so on, you will have a satisfied audience. You will have given the people what they wanted to hear. (How often have the neo-orthodox accused

the liberals of doing that . . . but it is their own besetting sin. They have simply given the people words which were comforting but have added naught to their wisdom.)

From the start, the Disciples refused the path of speaking only to the heart. From the beginning they translated religion into the common speech. Read our forefathers and discover how easily they discussed both religious and political concerns. Why? Because they talked about religion and politics with one language. They were able to discuss the basic problems of society as religious problems because their "theological" and political jargons were one and the same. Nowhere but among the Disciples would you find this definition of the Church: "The church is essentially, intentionally and constitutionally one." Contrast that statement with "I believe in the Holy, Catholic Church." The former reads as if it might have been found in the *Declaration of Independence* as far as style and terminology are concerned.

The power of our forefathers lay in their unrecognized assumption that religion needed no special terminology, that religion could be discussed with the same terms in which the rest of life was discussed. As a result, there was for them no radical division between the church and the world, between the Christian community and the rest of mankind. Between the two areas they moved with an ease that even our modern liberals envy. Political philosophy, sociology, and religion were all one to them because they abandoned an outworn terminology and spoke a modern language.

The poverty of neo-orthodoxy will come to light only as it tries to grapple with really basic social and economic concerns. Only when it comes face to face with realities will the unreality of its terms become clear. So far it has avoided this revelation

by an assertion that it has no interest in social affairs, that its realm is religion. Inside such a theory it is safe. But such a theory provides a shell of social inaction which will either be crushed under by others who do have a social concern, either good or evil, or will be abandoned when the neo-orthodox themselves try to grapple with realities.

If it should happen that neo-orthodoxy seeks to enforce the political implications of its terms as they now stand, something devastating will be discovered: that the only possible political implication of their position is oligarchy. That is where orthodoxy came out three hundred years ago, in Geneva and on the shores of Massachusetts Bay. And that is where orthodoxy will come out again. If the American people are ready to accept the implications of orthodoxy, if they really do believe that they are lost and can do nothing about it, and that it is only within the Christian community that true men can be found, then democracy in any global sense is a futile dream.

These latest remarks need far more room for elucidation than is at my disposal. But the fact that in the modern American scene there could be a wide acceptance of a misanthropic doctrine that asserts that God must be understood as sovereign rather than as father may be a serious symptom of inner decay of the fortitude and sane self-confidence which democracy requires.

Disciples of Christ cannot afford to be indifferent to such a revival. It is running counter to our whole tradition in the very deepest sense. Of the heart, not of the head: Orthodoxy points that way, to the subjection of unstable man to his superiors, whoever they may be. Of the head, rather than of the heart: that way still lies the dignity and freedom of man.

The Church at Shirley, Illinois

G. Parker Rossman, McLean, Illinois

Shirley is a village on the Alton railroad between Bloomington and Springfield, in the heart of the richest farming region in the United States. The only church in the area is the Centennial Christian Church, founded in the 1860's. It is the only church of any denomination between Bloomington and McLean (17 miles). There have been Methodist churches at Shirley and at Funk's Grove, four miles south, but both are closed. So since it is the only church in a large area—and a wealthy territory at that—it has been considered to be one of the most attractive rural parishes in the country.

To enter the village, you leave the highway and cross a bridge over the Alton railroad tracks, and follow the oiled road up two blocks and around the corner. There on the west edge of the village and next door to the historic schoolhouse stands the Centennial Christian Church. It is painted white, and stands in the center of ample grounds, which, together with many big old trees, make it the typical calendar-picture-type of rural church. The building—valued at \$5,000 is very well equipped and in good repair. A parsonage, valued at \$3,000 stands on the other side of the village. It has a fine, deep well “where everyone on that side of town gets their water.”

But as to the congregation—it completely vanished two years ago. And to the few that are left, its sudden disappearance is completely mystifying. Of the elders and trustees, only one elderly blind man remains. He serves as janitor and everything else, and somewhat suspects their difficulties are a judgment of the Lord for electing deaconesses, without scriptural authority. “We had a fine board of men for 70 years, and never a bit of trouble,” he

said, "and then we elected deaconesses. And did you ever notice that there isn't a single woman angel in the Bible? I wonder if because Eve. . . ."

The guiding light of the Sunday School is a lovely old lady, nearly 80 years of age. It takes her a half hour to walk the block from her home to the church. "I went to school in that very school building," she said. "And in those days teachers taught you so much more, you didn't need to go to high school." And she also said, "It is getting harder and harder for me to get around, but I have promised that as long as a child came to this church there would be a Sunday School here for him." She was chairman of the deaconesses.

She is the only pianist the church has, and her fingers are so stiff she can't keep up with the children. But they are not solely without accompaniment, because one of the high school girls plays the trombone. "We need help so badly," she said. "We had a fine young minister a couple of years ago. He was just a boy and he preached his first sermon here. He often forgot to pray, and read from the Bible, but he meant well and everyone liked him. And people were just beginning to come to church (after six months) and another church offered him more money, and he was just married. . . ."

Because the children were getting a bad taste which might color the future influence of the church in their lives, a number of parents have withdrawn their children from the Sunday School "until *they* get a minister." The present attendance averages 14. "I've tried and tried to get some of the younger women to help me," the old lady said, "but they are all too busy, or something."

And the children were certainly religiously illiterate. But they are eager to learn, and large numbers came when I went over and held a Thursday afternoon class during the summer. "We had a fine

group of young people, about 30 (and they are still around) but our last minister didn't know how to teach them. He discontinued the helps and during the Sunday School period he had them just read the Bible aloud beginning at Genesis. So they were all bored and quit."

The membership of the church has dwindled from 120 to 60, because there has not been a minister to bring in new people, and older ones have died and moved away. The rural people, 50% of total, gave the church its financial support. Most of them sided with a minister who wanted open membership. They said they would never come back if he was fired. They haven't. One recently attended a mid-week service conducted by the state secretary. "We would like to come back," he said, "but it has been so long we just don't feel like we are welcome."

Nearly everyone in the village—newer tenants from the South (Baptists) and a few Lutherans being the exception—belongs to the church, but "none of them ever came anyway. It was the country people that made the church."

In my opinion the future of the church depends on the decision of one man. He is the local rural-mail-carrier. He is a typical, middle-road Disciple. He is a capable leader, has a brother in the ministry, and sent his sons to Eureka to college. He did a splendid job as secretary-treasurer of the church for many years. He raised the money to build the parsonage, is largely responsible for the excellent repair of the church, and for years kept all bills paid and a good budget raised by insisting on weekly pledges. He succeeded in getting the people to bring the money to him, or to the church, instead of having to go get it all the time. This was a forward step in this part of the country. But he opposed the minister's move for open membership (realizing that the church was not ready for it)

and then he withheld some of the weekly offering to pay another bill, not giving the minister his full salary that week. (This is his story. He said he knew he could pay the minister next week, but the other bill was long overdue.) The minister felt the man was siding against him and asking him to resign as treasurer, "ordered him not to return to the church, as he was just causing trouble among the members."

That was a number of years ago. He told the next minister that he felt he was still not welcome. Now he feels the need keenly. The other leaders are all gone. It is all up to him, and he can't make up his mind. The minister's friends tried to get his political job.

Meanwhile, a couple of younger women are doing a good deal of calling and talking. "Something must be done in this pagan community," they are saying. One farmer said, "What do I need a church for? I used to go so I wouldn't go to hell. Then we had a preacher that convinced me there wasn't any hell. Oh, sure, I'll give \$10.00 if they get a preacher. I think there ought to be religious teaching. But I'm too busy to go to church."

The people that do not belong to the church are convinced something must be done. One lady said, "Maybe we will organize a Southern Baptist church." Another said, "A holiness preacher came down from Bloomington last year and rented the garage. He preached good old-fashioned hell-fire scriptural sermons and everyone came. He had hundreds every night. He would have organized a church, but he got a bigger salary down south."

Have the Disciples failed? Shall we turn it over to a holiness sect? What would you preach? Or better still, how would you get them out to hear it? Since I have preached there, not a man has been in the church.

Books of Substance

Have you ever wished for a single volume which would present the positions of all the psychological systems, thus making it possible for you to compare them easily and understand them better by seeing them in juxtaposition. Edna Heidbreder's *Seven Psychologies* does that. Miss Heidbreder has succeeded in treating a very technical subject in easily understood language without sacrificing wisdom and profundity. This is a book which has frequently been used for graduate courses in Systems of Psychology, yet so forthright are its descriptive passages that it can be grasped without any specialized training in the field.

The opening chapter presents the author's own estimate of the function of a psychological system. "Systems of psychology are to be regarded not as statements of scientific knowledge, but as tools by which scientific knowledge is produced; not as accounts of scientific fact, but as means of acquiring scientific fact." Here is a functional definition which could well be translated, term for term, for philosophical as well as psychological systems.

Two chapters take up the prescientific psychology of the Greeks, Romans and the Middle Ages, and the beginnings of scientific work in the all-important writings of John Locke. (Yes, you meet John Locke at the beginning of every aspect of modern life.)

Then follow chapters for each of the seven psychologies: Titchener and Structuralism; William James; Functionalism and the University of Chicago; Behaviorism; Dynamic Psychology and Columbia University; Gestalt Psychology; and Freud and the Psychoanalytic Movement. This is obviously an inclusive treatment, but it is not shallow.

Seven Psychologies was published in the Century

Psychology Series by D. Appleton-Century Co. But it has been on the market for some years and good second-hand copies can be found. This is a substantial book, in the sense that it contains a large amount of basic, general information with adequate descriptive detail. It will serve as an adequate background study for your information about psychology and it is worth far more than its price.

Financial Secretary's Page

It is a distinct pleasure to be the bearer of good news, in double portion. Firstly, we announce that last year (again) the Institute paid all bills from dues income, and carried over a balance of forty dollars. (I wonder what the balance of any other brotherhood journal was, *sans* subsidy!)

Secondly, we delight to honor a new category of Fellows of the Institute—LIFE MEMBERS. By action of the 1942 session, the charter members were declared Life Members. Gentlemen of lesser perspicaciousness, who did not heed the call forty-six years ago (methinks it was likely a small voice), may atone for lack of prophetic vision and enter this envied circle of Life Members by the payment of twenty-five dollars. Gold cards of certification are being prepared for these worthies.

Who will be the first to express such incontrovertible confidence in the Institute purpose and program as is evidenced by obtaining life membership? The pleasure that will be mine in announcing their names on this page can be matched only by my regret in never thereafter dunning them for their annual fiscality provender.

And now, to close on a cheery note, let me add that about ninety per cent of those reading these lines have not paid up for 1942-43. Like original sin, this condition can be remedied.

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Notes on Neo-Thomism

By W. E. Garrison

The motive behind the whole Neo-Thomist movement is rebellion against the spirit of the Renaissance, rejection of the concept of a secular society based upon the nature and needs of the natural man, and a desire to establish again that earthly "pyramid to God" which was the thirteenth century diagram of the ideal social order. Its ultimate goal is not an intellectual reconstruction with revelation dominating reason; this is only the means to a further end, which is the establishment of a social-political order in which the Church (i.e., Roman Catholic) shall be the controlling power. It is argued that the Church may properly exercise this power, and must exercise it in any properly constituted society, because the Church is (a) the custodian and interpreter of revelation and (b) the channel through which men derive from God the right to establish social and political institutions.

Bear in mind always that Neo-Thomism contemplates not only a Catholic way of thinking but also, and chiefly, a Catholic way of governing. Both the Catholic way of thinking and the Catholic way of governing came to their fullest flower in the thirteenth century: the former in the *Summa* of Thomas Aquinas, the latter in popes Innocent III and Boniface VIII. The Renaissance was chiefly a reaction against the conception of man—his powers and rights, the conditions under which he may exercise those powers and enjoy those rights, and the social order in which he may attain his highest good—as expressed in the scholastic system of thought and the papal system of government. The men of the

Renaissance found their immediate inspiration in the thought, art and ideals of life of newly rediscovered classical antiquity. These were only incidentally "pagan." Primarily and essentially they were humanistic and secular. Since organized religion had set itself in opposition to purely human values and was committed to a form of ecclesiastical totalitarianism intolerable to men who were beginning to learn the taste of freedom, it was inevitable that the insurgents who led this cultural revolution should adopt secular patterns of thought and action. The Renaissance was indeed, as it has been called, the great watershed of history in the nearly two thousand years of Christian history.

It is no wonder then that the Neo-Thomists and all their allies look upon the Renaissance as a period of danger and decadence and the source of all subsequent disasters both to their own ecclesiastical interests and to the world at large. They hate the Renaissance even more bitterly than they hate the Reformation which was, in part, like the Counter-Reformation, also a Counter-Renaissance. (See J. J. Walsh's *The Thirteenth, the Greatest of Centuries*; the first two chapters of G. K. Chesterton's *St. Francis of Assisi*; Isola's *Critica del Rinascimento*, which expounds in two volumes, in Italian, the concept of the Renaissance as a movement of decadence; and the recent—September 1942—pronouncement of the Catholic Inter-American Seminar on Social Studies, sponsored by the N.C.W.C., which declares that the Renaissance is the root from which all the world's present miseries flow.)

Neo-Thomism attempts to capitalize, in the interest of the Roman Catholic Church, all the current dissatisfaction with the shallowness, the spiritual sterility and the blatant effrontery of that type of purely secular and scientific humanism which reduces human life to a mechanistic process and rec-

ognizes no values that are not demonstrable by laboratory science. For this dogmatism of the scientist doubling as philosopher and theologian without using methods relevant to philosophy or theology, it substitutes an even more odious effrontery of its own.

Its effrontery consists in setting up a false antithesis between two types of thought, other than which it assumes that there is no third. These are: (a) materialism, hedonism, irresponsible individualism, and the sufficiency of science to define all values and solve all problems; and (b) scholastic realism, limitation of reason to the function of bringing men to the threshold of revelation, and the acceptance of the authority of Catholic tradition and the Roman Catholic hierarchy as the only competent guides in the field of revealed truth and therefore the determiners of all the great issues upon which the practices and destinies of individuals and of society depend.

Neo-Thomism is partly a pseudo-intellectualism, using Aristotelian techniques of logic to reach conclusions beyond Aristotle. In writing on neo-orthodoxy, Mr. Phillips said that in the crisis theology "reason has an important place in elaborating for man the paradoxes of his situation." Something similar may be said of Neo-Thomism. It is the apotheosis of logic—up to the point of proving geometrically the necessity of revelation. From that point on, by leaping a logical gulf which it hopes will not be noticed, it proceeds on the assumption that, if man needs revelation and God provided it, God must naturally be supposed to have committed his revelation to infallible hands with authority to interpret, teach and enforce it. The place of reason in the total scheme of things is clearly stated by St. Thomas near the beginning of the *Summa*: "The knowledge proper to this science [Sacred Doctrine]

comes through revelation, not through natural reason. . . . Whatever is found in other sciences contrary to any truth in this science must be condemned as false. . . . So this Doctrine does not argue in proof of its principles, which are the Articles of Faith, but from them it goes on to prove something else."

Neo-Thomism is also partly an aesthetic and Romantic anti-rationalism. Schlegel's movement from Romanticism to Catholicism—though it occurred long before the Catholic movement took the name or adopted the precise methods of Neo-Thomism—illustrates the general principle. So, also in a rather loose way, does the argument of Chateaubriand's *La Genie du Christianisme* (1802). So, more recently and more specifically, does the case of the late Ralph Adams Cram who, though he never entered the Roman church, testified that he was converted to Catholicism at a midnight mass in Rome. With him, as with many others, it is more Neo-Gothic than Neo-Thomist.

In another aspect, Neo-Thomism is the theological and philosophical phase of a Neo-Guelf movement—a yearning for an "integrated society" in which the basis of integration will be a body of Catholic doctrine and the integrating force will be the "spiritual" authority of the Catholic hierarchy. Christopher Dawson's last two books present this argument, with the demand for centralized authority in Rome thinly veiled to make it more acceptable to Protestant readers—but too thinly to prevent the implication from being obvious. Professor John U. Nef's recent book, *Civilization in the United States*, is slanted in the same direction. Its positions are thoroughly consistent with his estimate of Jacques Maritain as "the greatest living philosopher." Some of President Hutchins' writings seem oriented toward this same objective. Mortimer Adler's position is, of course, obvious and unconcealed. He exhibits

Neo-Thomism with its full Neo-Guelf development.

As a historical postscript it may be added that the current Neo-Thomist movement got its great impulse in the fight against "modernism" in the Roman Catholic Church in the late 1890's and the early years of the century. Cardinal Mercier was the leader. Even earlier (1879) Leo XIII had proposed a revival of Thomism in his encyclical *Aeterni Patris*. A chair of Thomist philosophy was established at Louvain at the pope's request. An Institute of Philosophy (Thomist) was founded at Louvain, and the *Revue Neo-Scholastique* began publication. Pius X's anti-modernist encyclical *Pascendi* (1908) outlawed modernism. Thomism became, and has remained, the official philosophy of the Roman Catholic Church. Whoever is not a Thomist is not a good Catholic; whoever is, is—or is on the way.

The article by Dr. Garrison in this issue is one of three papers given at one session of the annual meeting. Chronologically it is the first. The one in the September SCROLL on *Neo-Orthodoxy and Disciples*, by Charles W. Phillips, is the second, and the one on *The Persistence of Liberalism* by W. B. Blakemore, Jr., in the October SCROLL, is the proper answer to the others. They should now be read together. They may help us to see more clearly where we Disciples stand in relation to current religious thinking.

The articles in The College of the Bible Quarterly for July are important contributions for Institute members. One is by Guy Inman on, *Disciples of Christ and the New World Order*. The other is by Myron Hopper on, *The Current Controversy over Religious Education*.

A Sense of Direction

E. S. Ames

When the Disciples of Christ began their work little more than a century ago, they had a very real sense of direction. They sought to move toward a basis upon which all Christians could unite. Impelled by new forms of thought which had arisen since the sixteenth century, they left the old trails of medieval and protestant theology and set out to follow the teachings of Christ. The Bible was to them a body of literature developed through progressive stages, through patriarchs and prophets to the coming of Christ himself. In him they found the fullness of times and the expression of the divine will. Thenceforth his spirit and teaching became for them both guide and goal. They held that it was better to encourage individuals to go to the New Testament itself, and to the spirit and conscience which it created in men, than to go to humanly formulated interpretations of the scriptures to find what they should believe and practice. Scholars and teachers might help but these were to be measured at last by the mind and heart of Christ. This meant discarding the old creeds and the theological frames of those creeds, but it also meant the free and reasonable use of the scriptures and acceptance of what Christ signified to the soul of man. The search for Christ in the past was for the purpose of moving forward to find the fulfillment of his kingdom in the future.

For decades the Disciples moved rapidly in the direction of building churches upon this foundation. They invited people to join them in the effort to go directly to the heart of the gospel without the impedimenta of elaborate systems of doctrine, forms of worship and complex ecclesiastical institutions. Their success in gaining numbers was phenomenal,

and they surprised the conventional churches around them by proving that a religious movement could achieve so much without a formal creed and without the usual machinery of denominations. Each local church was autonomous and not dependent upon any council, presbytery, bishopric or hierarchy. Every individual was accorded the right of private interpretation of the scriptures and was encouraged "to read the Bible as he would read any other book," using his knowledge of grammar, syntax, history, science, and common sense experience. The one unifying bond between the individuals of a local church, and the basis of the fellowship of all Christians across denominational lines was loyalty to Christ, the loyalty of love and spiritual companionship. This loyalty required no theological conception of the familiar creedal sort. Believers might be trinitarians or unitarians or might be neither the one nor the other. The great majority gave little thought to these terms. It was not necessary to their Christian fellowship.

In the last two or three decades the protestant world has been profoundly challenged by biblical criticism, science, common sense and humanitarian enterprises. Churches have softened their dogmatisms and have minimized their creedal requirements in order to unite in practical tasks and to "save" the church itself. Local federations and a Federal Council have developed, and a general spirit of tolerance and cooperation has grown. Ecumenical Councils have spread their influence throughout Christendom. The Disciples of Christ have hesitatingly cooperated in these movements, always with the more or less conscious realization that against the background of this new movement of the religious world their own position needed strengthening. It needed more of the irenic spirit of Thomas Campbell who realized that there were genuine Christians in all denomi-

nations and that the plea for unity must encompass persons and organizations still burdened by unnecessary elements of old habits of thought and wornout customs. Some Disciples still hesitated to receive into church fellowship devout Christians if they had not been immersed. Gradually it became apparent that this put undue emphasis upon baptism and made it divisive rather than unifying. Many came to see that Thomas Campbell himself had urged that immersion be made a matter of "forbearance." As dogmatic insistence upon baptism relaxed the Disciples began to see that their general position fitted the growing spirit of unity in a most promising way. Their central plea for loyalty to Christ, without theological limitations, offered a broader and more vital catholicity than Protestantism had yet attained in its organized and official patterns. Many individuals in protestant groups had reached essentially the same position but they did so in spite of their background, whereas Disciples held that position in harmony with the main teaching and spirit of their movement. Specific illustrations could be drawn from the still prevailing practices of protestant churches concerning conversion, and especially the use of trinitarian ideas and formulae. There are a dozen other questions on which the Disciples long ago reached a liberating view. In all these the uniqueness of the Disciples, while contrasting them with other bodies, at the same time made them more definitely and consistently the bearers of a vital and appealing message of Christian union. At last, under many influences, the Disciples are coming into their own as advocates and exemplars of genuine Christian union. They are regaining with greater clarity their original *sense of direction* in their plea and practice. That direction is toward union in loyalty to Christ.

All religious bodies have been sailing in bad

weather and rough seas for a long time. The clouds obscured the stars and the mists lay thick upon the waters. The pilots themselves have been confused and the passengers have often been near to despair and mutiny. Many have deserted the ships and ride as best they can upon rafts of their own improvising or venture to swim and float without compass or hope of a safe haven. But there are some signs that the skies are clearing. Among the Disciples there are tokens of a fairer course and of moving with a better sense of direction.

At their recent International Convention the Disciples elected to the presidency C. E. Lemmon widely known pastor characterized by vision, good temper, and quiet courage. His first published word after election was concerning "A More General Fellowship." He applied the idea to individuals within local congregations, to local churches and organized agencies including conventions, and to interdenominational relationships. He stressed the autonomy of the local church and the need for recognizing and appreciating "differences and variety of opinion and practice." He said, "such variety is a sign of life." The most influential Disciple paper hails his election as a happy choice, and declares it "will be approved with deep satisfaction by our brotherhood."

It is of importance in estimating this event to know that Mr. Lemmon is the pastor of an "open-membership" church though this practice of the Columbia, Missouri Church, obtained before he became pastor. It is significant that the leader of such a congregation was elected to this high office. This fact shows that the Disciples are freer and more liberal than has generally been believed. It is an indication that a profound change toward union is coming over the brotherhood. Thomas Campbell would have rejoiced to foresee such an accomplishment. It forecasts the removal of the last Disciple

barrier to full fellowship between the Disciples and all other Christians. It gives fuller play to other more important unifying principles which the Disciples have held from the first.

It has been gratifying and inspiring to thousands of ministers and laymen throughout the churches to read in the *Christian-Evangelist* the editorials in recent weeks by the recently elected Editor, Dr. Raphael H. Miller. He has given hearty endorsement to Mr. Lemmon and he has reaffirmed the most basic and liberalizing principles of the Disciples. In the issue of August 20 an editorial, *Without Benefit of Theology*, makes this significant statement: "We are neither the heirs nor the progenitors of a definite theology. Disciples of Christ are an individual faith-minded, evangelistic, Christ-centered, non-ecclesiastical communion. Theology, if any among us has a theology in the technical sense, is personal. . . . With us the believing individual is the important fact and not the orthodoxy of his opinions." The autonomy of the local church is vigorously upheld. Liberty of opinion and the right of private judgment are mentioned as matter-of-fact, taken-for-granted characteristics of the Disciples in the issue of October 15. Also in this number is the frank admission that, "baptism has been given an undue prominence in presenting the conditions of salvation and the basis of Christian unity. This disproportionate emphasis has aroused resentment and suspicion of our motives in the 'plea' for unity, and made our movement for the unification of Christians much less effective than it should have been. The unique contribution of Disciples of Christ to the effort toward unity is not baptism." We quote these passages with verbal accuracy to acclaim them as extremely important markers of the direction of the highway along which we have come and along which we are destined to go on with quickened and firmer steps.

They will rouse flagging spirits who have long labored and waited for these signs of hope. Not a few ministers and laymen who became sick at heart over hopes too long deferred will take new courage and lift their heads with new appreciation for the historic significance and present timeliness of these events and utterances. They give promise of emancipation. If properly pondered and utilized they will usher in a new day and a needed revival of practical, reasonable, persuasive religious faith and action.

Letter From the Editor

Dear Fellows of the Institute:

The foregoing article I hope you will make the occasion of a personal letter to me. The thoughts in it have excited me a lot, maybe too much. Some of my friends think I make more of these matters of Disciple history than they are worth. Some even tell me that there is no such importance in the whole movement as I declare there is. That seems to me too bad. If a religious body of a million and a half people isn't important, then what is? If the movement sprang from the leadership of men who thought they were blazing new trails, then we should know whether they knew what they were talking about.

For more than forty years several of us in the Institute have sought to sympathetically study and interpret our brotherhood. In fact that was one of the impelling motives in organizing the Institute. The organization has survived much misunderstanding and misrepresentation, and is stronger today than ever. It is no longer charged with being an "esoteric" group, nor with trying to "undermine the faith," nor with being "little," nor with being about to "dissolve," nor with being just a "coterie of *young*

men." *Time* itself has answered some of the defamations. The attempts to make out that we are "atheists," humanists, office-seekers, spoilsmen, traitors, hypocrits, or radicals in a vicious sense, are equally futile.

Our worst critics admit that our members are powerful and dangerous (to them) and that our influence in the brotherhood is out of all proportion to our numbers. They cannot believe that liberal men could attain such place and power except by rascality and guile.

We need not trouble to "answer" any of these things except by doing the best we can to bring forth good fruits in the fields to which we have committed ourselves from the day of writing of our constitution. We need always to remind ourselves of the purposes for which we are banded together—fellowship, scholarship, and cultivation of the religious life. The SCROLL is our medium of exchange. All members are on the staff. The editor writes more than he would if others did their share.

Perhaps it is an imaginary situation but I sometimes feel that not all members are as openly loyal and cooperative as they might be in speaking a good word for the SCROLL and the Institute. In conversation and correspondence it would help if every man who belongs would make clear the purposes of the Institute and take some pains to answer erroneous comments about it. There have been times when falsehoods about the Institute made it difficult to express fully our loyalty, but times have now so changed that to be a member is a recommendation. Now that Edwin Errett, in the last issue of his paper has declared himself a "liberal" we may hope that he will understand us better. No one would class himself as a "radical" according to the definition he gives that term.

I do not conceal my joy that there are so many

indications of the growth of essentially liberal trends in the whole brotherhood. Much of this impression comes from the change in the focus of attention to the deeper general principles we Disciples have always cherished. We never were a conformist group and we have had at least a general willingness to revise our position as the results of sound scholarship required it. This is of the essence of any true liberalism and in actual practice the Disciples have exemplified it. We are gaining courage in seeking and applying deeper insights and larger understanding toward "a more general fellowship."

"Current Events"

The reports of the North American Christian Convention are most interesting. For instance: "Probably the most significant fact about the Convention was that there were more or less decided differences of viewpoint in the meeting and in a sense not present in previous North American Christian Conventions."

What books are the Fellows reading these days? We have just read every word of *The Keys of the Kingdom* by A. J. Cronin. We have received R. B. Perry's, *Our Side is Right*, which is an interesting title of a book by an unprejudiced philosopher. We have heard so much about tolerance and relativity that it is refreshing to know that one man who sees many sides can whole-heartedly commit himself to his own side as right!

The Disciples Divinity House at the University of Chicago is full of ministerial students and there are more Disciple divinity students living outside the House than ever before. More churches are seeking students from the House than ever. Fear of higher education and of university trained ministers is passing away.

Fourteen Points

During the annual meeting of the Institute last August several of us at dinner recalled the discussion at one of the "midnight" sessions at Grand Rapids in which a statement was made of the points in which the Disciples differ from other bodies. At once we undertook to make over the list as we ate. We agreed on the following fourteen points and also in the opinion that these were unifying and not divisive principles, though distinctive.

1. Advocacy of Union through fellowship for over a century.
2. An American movement, beginning in America and really democratic.
3. No official theology, no creed, no ecclesiasticism.
4. Completely-congregational Autonomy of local church.
5. Open weekly Communion as a memorial.
6. A laymen's movement. Any member may administer ordinances.
7. Recognition of successive dispensations, patriarchal, Mosaic, Christian.
8. Reasonable interpretation of scriptures. "Rightly dividing the Word." *The Sermon on the Law*. Authorship, purpose, date, of each book.
9. Neither trinitarian nor unitarian but Christians only.
10. Biblical vocabulary. No use of terms Sabbath, Sacraments, etc.
11. Reasonable, practical view of conversion. No visions or voices.
12. Salvation as a process of growth always continuing.
13. Functional, experimental attitude toward organizations, forms, etc.
14. Renaissance characteristics, reasonable, empirical, scientific.

"The One-Hoss Shay

There is more to this familiar poem of Oliver Wendell Holmes than just a jingling verse. It is a satire on the Calvinism of Jonathan Edwards. The Deacon's Masterpiece had attempted to put Calvinism into unbreakable logic symbolized in the tight structure of the Shay.

... the wheels were just as strong as the thills,
And the floor was just as strong as the sills,
And the panels just as strong as the floor,
And the whippletree neither less nor more,
And the back crossbar as strong as the fore.

The first of November, 1855, is given as the date of the collapse of Calvinism. By that time new sciences and new forms of religious thought in New England had shown that religion cannot be contained in strict logical forms. Or, it was seen that logic is insufficient. Under these new pressures the old theology went to pieces with a smash!

What do you think the parson found
When he got up and stared around?
The poor old chaise in a heap or mound,
As if it had been to the mill and ground!
You see, of course, if you're not a dunce,
How it went to pieces all at once,—
All at once, and nothing first,—
Just as bubbles do when they burst,—

End of the wonderful one-hoss shay.
Logic is logic. That's all I say.

Ministers tend to get restless in their pastorates in these war days and wonder whether they should not enter the chaplaincy. Maybe they should, but it is possible to see the regular ministry as a "defense" job, and to hold that the church can make an important contribution to morale.

Books of Substance

On this page of THE SCROLL we call to your attention substantial surveys of particular areas of thought. The idea is that this page will give some guidance to the man who can have only a moderate library and must be sure that every penny of his book budget is well spent. In the past two months we have mentioned the very best books that we know of in the areas of American political philosophy and of psychology. This month we are recommending a work which thoroughly surveys the field of philosophies of religion.

Edwin A. Burt of Cornell University wrote *Types of Religious Philosophy* about four years ago. It was published by Harper and Brothers in 1939. Since then it has proved popular as a text-book in its field but it has none of the traditional text-book dullness. The first eighty pages of the book are devoted to a very lucid study of the historical development of religious thought to Augustine. The ways of thought among the Hebrews and the contrasting approach among the Greeks to religious thought are adequately outlined. Then Catholic philosophy is surveyed, first in its historic emergence in the middle ages and secondly in its modern revival in Thomism. Protestant Fundamentalism is reviewed as being the crystallization of certain Reformation tendencies. In discussing the Religion of Science and Agnosticism in the modern world, Burt outlines their emergence through several centuries. In fact, it is this constant placing of modern trends in a context of historic continuity which makes for both the clarity and brilliance of the book. Ethical Idealism, Modernism and Humanism each have adequate treatment.

It should be noted that Burt does not treat religion from within the narrow reference of Chris-

tian theism. He is interested in all those aspects of western thought which are "religious" in quality. This in itself is an index of his modernity and scope in contrast to many writers in the field who are bound in by their own narrow definitions of religion.

Next month we will review a book in the field of social psychology. We warn you, it is a book which takes five years to read. But it's worth it. W. B. B.

Pleasant and Profitable Recollections, No. 1

A. T. DeGroot

The study of Church History suffers a lack of vivid interest because the personalities of its leading characters usually escape full delineation by the chronicler, and because the humor of many important situations is neglected. Disciples of Christ will be historically the poorer unless we can induce men to record their recollections of our pioneers and pundits. Especially should they be encouraged to depict the intense humanity that has characterized these leaders, and to point out the personal qualities that distinguished them and made them win their friends and audiences. I am personally indebted deeply to Drs. F. D. Kershner and W. E. Garrison for side remarks in several classes in the study of Disciple history, when they explained with intriguing events and remarks in unrecorded history how certain of our programs and efforts turned out as they did. For example, from quite modern times I recall—

Henri R. Percy, formerly of Tipton, Indiana, and now a chaplain, was a guest speaker, I believe for the first time, at a supper at the Disciples Divinity

House, Chicago. In the course of his well chosen words with doctorial finesse, he casually included the suggestion that the Disciples might have saved themselves a great deal of debate if they had recognized early in the game that baptism is consuetudinary in character.

Most of those present were successful enough in their urbane self control to act as though they understood perfectly the import of this verbal barrage. Dr. Ames, with typical readiness to learn any good new thing, could not restrain himself in his ensuing master-of-ceremony remarks. He was sure, he said (as I remember it), that Percy had hit upon a long needed solution of the problem of baptismal interpretation. Why, even such a word as *consuetudinary* would go a long way toward winning any debate on the theme. Members of the Campbell Institute should promote this grand conception. The meeting is adjourned! (Library note: there was much consultation of the dictionary shortly thereafter.)

And thereon hangeth the "profitable" element in our tale. The word means "customary," i.e., practices derived from customary rather than statutory origin. This is a fertile suggestion.

And now, who telleth Tale No. 2?

Someone interested in figures might do us a service by carefully estimating how many men now in the ministry of the Disciples have had graduate seminary training. Surely there are more than a thousand. That would be a fourth of the active pastors. Perhaps this is the reason for the widespread liberalism rather suddenly discovered among the Disciples since the Grand Rapids Convention.

The Disciple Standard

By Marshon DePoister, Rensselaer, Indiana

In the preamble to the *Declaration and Address* the reaction of the Campbells and their followers to the existing divisions among churches is summarized:

Moreover, being well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures as would give rest to our brethren throughout all of the churches; as would restore unity, peace, and purity to the whole Church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amid the diversity and rancour of party contentions, the veering uncertainty and clashings of human opinions; nor, indeed, can we reasonably expect to find it anywhere but in Christ and His simple word, which is the same yesterday, today, and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting any authority, or as having any place in church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.

From this statement, ramified by further activity on its basis, we can derive the attitude of the Disciples toward creeds and the accepted standards for church formations in their day. They not only did not have a creed for themselves, but they taught that creeds were divisive and evil; that these man-made

All subsequent statements since Thomas Campbell's day have been either based on his conceptions or have been paraphrases of his ideas. In the opening sentence of his *Declaration and Address*—the first formal statement of principles upon which the nineteenth century "Reformers" based their work—Thomas Campbell asserted that the church is "essentially, intentionally and constitutionally one." The "Reformer's" purpose was to restore the unity which had been lost (a) by adding theological opinions to the simple and common requirements of Christian discipleship and erecting these speculative opinions (creeds) into terms of communion and barriers between Christians, and (2) by setting up ecclesiastical authorities unknown to the church of the New Testament times to exercise control over local congregations and to enforce conformity with doctrinal standards and ecclesiastical rules of procedure of their own making. It seemed to them that the very means that had been adopted to insure the unity and efficiency of sects had produced division and inefficiency for the church as a whole.

No one could fail to observe that both of these causes of division were, to a great extent, the work of the clergy. The clergy had furnished the speculative theologians who had elaborated the divisive doctrines, and a clergy trained in these subtleties perpetuated the emphasis upon them to the belittlement of the simple, generally understood and universally accepted elements of the gospel. Moreover, the clergy had set up, and for the most constituted, those higher judicatories—synods, presbyteries, ecclesiastical courts of all kinds—which served as the guardians of creedal orthodoxy and usurped authority over local congregations. The clergy were, therefore, suspect from the start, in the eyes of the "Reformers," both as experts (real or pretended) in speculative divinity and as ecclesiastical overlords

(actual or potential) exercising unauthorized dominion over Christians and congregations that were entitled to be free. They were as insistent upon liberty as upon union. They saw no possibility of the second without the first, and they saw in the clergy the enemies of both.

The oneness of the church Thomas Campbell stressed—and after him his son Alexander and all who followed them—was conceived to consist in fellowship based on a common loyalty to Christ, not in doctrinal uniformity and not in any coordinating system of centralized government for the whole church.

When Alexander Campbell arranged with Elder Luce for his baptism, it was agreed that he should be baptized on the simple confession that "Jesus is the Son of God." That was the only confession demanded of those who presented themselves for baptism during the succeeding years, and no further questions were asked concerning their faith when they were received into the church. As time passed, the Disciples continued to emphasize the New Testament as the constitution of the church and to speak about Christ as the creed. Many a church bulletin has carried this statement, "No creed but Christ." Isaac Errett, who was a prominent spokesman of the Disciples of the Middle period, made the following statement in a tract, entitled *Our Position*, "With us, the divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth of the Christian system, and in an important sense the creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. To persuade men to trust and love and obey a divine Savior, is the one great end for which we labor in preaching the gospel; assured that if men are right about Christ, Christ will bring them right about everything else.

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We, therefore, preach Jesus Christ and him crucified. We demand no other faith, in order to baptism and church membership, than the faith of the heart in Jesus as the Christ, the Son of the Living God; nor have we any term or bond of fellowship but faith in this divine Redeemer, and obedience to him. All who trust in the Son of God and obey him, are our brethren, however wrong they may be about everything else."

The Disciples from their beginning have placed strong emphasis on the belief that local congregations are entitled to be independent of each other, of any overhead ecclesiastical structure and of the civil government. A church could not even legislate on a man's integrity or his sincerity. If he conformed to the New Testament pattern, so they said, he was right with Christ, and with the church.

A local congregation derives the validity of its churchliness from its own nature—the faith and loyalty of its members, their compliance with the New Testament requirements for discipleship, and its own conformity to whatever New Testament pattern of a church's structure might be considered normative. A congregation did not derive its churchly quality from any historical continuity with other congregations, or from a grant of authority by any ecclesiastical judicatory, or from the possession of a ministry accredited from without. Any group of Christians, they held, can constitute themselves a congregation, which thereby becomes a true church, an authentic part of the One Church, and has all the rights, powers and privileges that any church can have, including the right to create such a ministry as it may need. The autonomy of the local congregation lies not only in its right to govern itself, but even in the right to bring itself into being.

Religion and Philosophy

By John O. Pyle, Chicago

Philosophy has an interest in the knowledge of each one of the special sciences and in all of them. The vast domains of science constitute philosophy's legitimate realm, and outline its boundaries. Religion, on the other hand, while no less heir to all the knowledge there is, cannot abide within the restricted boundaries of the sciences, for the very obvious reason that actual living is not so contained, and religion can be no more restricted than actual living. Philosophy can ignore a question to which there is no known answer. Not so, religion. To live man must act, and where illumination is lacking, must venture in the dark. Religion assumes greater risks than philosophy, but the adventures are unavoidable, man's impulse to act is inescapable, and his visions beckon him on, and on.

Scientists, too, have visions, and have long exploited them by means of bold hypotheses. These hypotheses arise in a mind continually brooding over realized experience, and dissatisfied with definite imperfections. The scientist is driven to search his experience for every hint of evidence bearing on a particular hypotheses. He must hold his hypothesis subject to all future experience, whether it be mere observation, or deliberate experiment. He must be, always, a pragmatic philosopher.

Just as religion has as much right to the realms of knowledge, so has it even more right to the privilege of hypotheses. And the history of religions exhibits museums as replete with fossil ideas as are those of industry and science. Here historic religions and historic philosophies might well sit down together in conference, for their attitudes have dif-

ferred. Philosophy has always recognized the mortality of scientific schemes. Not so, historic religions. They have always claimed a finality for their systems. Part of their teaching has been the dogma that what was taught is unchangeable and eternal. In this conference religion can both learn and take hope from the history of science. Action is decisive; the individual can not, at the same moment, move in opposing directions. The individual is both religious and philosophical, or, he is neither, and if neither, he is not man. He is religious because he is philosophical, and he is philosophical because he is religious. There are not, on the one hand, acts that belong wholly to Caesar, and on the other hand, acts that belong wholly to God.

However complex man's experience is he constantly strives to integrate it. If he act knowingly he must choose. If he act without knowledge subsequent consequences disclose what was unforeseen, but now becomes evident. If he believe his acts involve far off consequences he must nevertheless find necessary compensation in contiguous consequences. In remote distances all direction lines meet, and for that reason are meaningless. All this seems to indicate that religious hypothesis must function much the same as scientific hypothesis. Dogmatic religion is not merely "A stumbling block to the Jews, and foolishness to the Greeks." It is both stumbling block and foolishness to intelligent men and women everywhere.

Religion and philosophy are momentary surveys of the same human experience. Philosophy is the attempt to pause and contemplate before moving. Religion is the investment of the whole of life, and action. No knowledge is independent of all action, and no act, for which an individual is held responsible, is void of some awareness. One can seek a clearer understanding but he cannot attain a judgment

entirely freed from his personal history. So hopelessly individual is every individual that even identical twins are not identical. Philosophy, by means of its iron rings of logic, strives everywhere and always to enforce complete regimentation of the human mind, but religion, while welcoming practical unity, values individual freedom of conscience and judgment above the insight of the cleverest scientist. If religion must climb over the philosophical fence, and bargain to regiment the mind it does but sell a "Birthright for a mess of pottage." If philosophy must hammer and chisel individuals into a likeness of "Peas in a pod" it does worse than religion, it commits suicide. This predicament both religion and philosophy do well to recognize; human life is like that.

All reflective thinking starts with the principle that nature, including human nature, is uniform. Yet if this principle were absolutely true, thinking would be useless, even if it were possible at all. The principle of the uniformity of nature is a working hypothesis. It has proven to be a very useful and trustworthy principle, but it is not so trustworthy that men dare neglect to test it in untried fields, and in every strange particular where experiment is possible. The complete universality of this principle can never become a known fact. The future holds contingencies that make the most assured prediction only reasonable probability.

Philosophy, then, is the name for our momentary vision of, and our understanding of, our entire experience. Religion is the name for our emotional and evaluating responses to this vision, and our acts which grow out of personal judgments about these responses. Neither philosophy nor religion are matters of definition. Definitions are often sheer hair splitting for the amusement of sophists: occasionally they promote precision in thinking. The use of pre-

cision instruments is limited. They are subtle means for broader ends. The habit of the scientist is to study his experience, and then describe his findings. A description is not a mere definition. It is too complex, and the marginal boundaries of its meanings too vague and elusive. It is worth what subsequent experience finds it to be worth, just that and no more.

The difficulty with both definition and description is that, existentially, they are only sound, or printer's ink. They are not even language unless so intended. And if intended as language their first effect is idea, or emotion, or both, in an individual mind. They are short of objective meaning. Between these first effects of language and objective meaning is some sort of voluntary action, which is partly dependent upon acquired habits, and only partly independent of individual mind.

The doubting Thomas will ask, "Where and when does God come in?" The answer is, "I have been talking about God all of the time." He is involved in all that I have said. God is the name of all there is; of all we are; of all we do; of all the possible; of all we know; of all we do not know. No intelligent mind can deny Him. "For in Him we live, and move, and have our being." Only "The fool hath said in his heart, there is no God." We may forget God, but God does not forget us.

Alva W. Taylor is the editor of *Mountain Life and Work*, organ of the conference of southern mountain workers, published at Nashville, Tenn. It is published quarterly and the subscription price is one dollar per year. In the issue just received there is an article by the editor giving a preview of a forthcoming book by Dr. Arthur E. Morgan, on *The Community, the Primary Unit of Society*.

The Strange Psychology of a Disciples Convention

(Christian Century Editorial, November 4, 1920)

A peculiar psychology has come to characterize the General Conventions of Disciples of Christ. For twenty years this communion has been living in mortal fear of a schism in its own body, a fear induced by the unintermitted agitation of a newspaper organ whose influence is derived more from its pedigree than from its present character. Under the guise of conservative theology this organ has carried on a campaign of implacable hostility to the personnel and policies of the organized missionary societies of the denomination. It sees to it that its campaign reaches a periodic climax annually at the time of the General Convention. In two decades not a single convention has been approached but that the hosts in attendance—"hosts" is the right word, for they number from three to six thousand—have carried with them hearts vibrant with apprehension of a possible rupture. The creation of this fear is one of the shrewdest, albeit also one of the most diabolical, accomplishments of journalistic policy which any Christian denomination in America has had to suffer. Its effect is to keep the sword of Damocles over the body of this great communion threatening unrelentingly to cut it in two.

In the state of mind induced by this agitation the one great anxiety of the entire denomination has come to be to "get through" a General Convention. If that event can be safely passed the likelihood of serious division has been deferred at least another year. So when the issues define themselves in the convention, all the resources of emotion and casuistry are drawn upon to evade realities and to

produce the effects of conciliation through the appearance of compromise. The form and technique of the action finally resolved upon is generally favorable to the forces of reaction, but the action itself usually lacks either substance or sincerity. A wide acquaintance with the deliberative and legislative habits of the leading Christian communions justifies the assertion that in no group of American Christians is the habit of shifty evasion of real issues so marked a characteristic as in a General Convention of Disciples. There has been developed a Christian Science-like method of denying or transcending facts by fixing emotional attention upon irrelevancies, or by flinging over the facts a casuistical and ambiguous net of words which may mean anything or nothing, but which sound at the moment like a working solution of the issues involved.

Illustrations of this strange psychological habit can be found in the records of nearly every convention of recent years. There was the classic instance eight years ago when a great storm of talk was aroused over the appointment of a missionary candidate who was charged with heresy, and whose salary (to be paid through the missionary society treasury) was provided for by a local church also charged with heresy. After months of inquisition and recrimination the convention met in Louisville and amid tears and doxologies settled the whole matter quite agreeably by gaining the consent of the pastor of the supporting church to waive the "living link" fiction between his church and the missionary. The realities of the case were untouched. The missionary went to China, the heretical church continued to make its generous offerings to the Society's treasury, and the Society paid the missionary's salary! But the convention adjourned in brotherly love and the danger of schism was once more passed.

A year ago this singular psychology manifested

itself in the way the convention dealt with a set of resolutions containing important charges of heresy and disloyalty against the missionaries, the missionary society officials, the college faculties and trustees, and pretty much the whole round of denominational leadership. The resolutions had originated in a pre-convention "congress" of disaffected souls and had been thrust upon the convention in a sort of bad-boy spirit of making all the mischief possible. The convention thought to extricate itself from its embarrassment by commending the Christian spirit of the "congress" in conceiving these resolutions and referring them to those "whom they might concern." But no. The "bad boy" was not to let slip so easily his opportunity to set the convention by the ears. He spoke defiantly and threateningly, and so shocked the convention by his unrestrained vulgarity that he forced the fear-stricken and confused leaders into the acceptance of a wordy resolution which sounded like an innocuous compromise but which, afterward turned out to be in its net effect an approval of the sentiments of censure that had been heaped upon the most beloved and trusted men and women of the church. That sly, sophistical resolution enabled the Disciples to "get through the convention" for that year. The meeting wound up with tears and prayers and doxologies.

An earlier instance comes to mind. At Toronto seven years ago the tensest situation imaginable was relaxed by a sharp-witted churchman who suggested that a clause be added to the constitution of the proposed delegate convention declaring that the authority of the delegate body was "advisory" only. This magic but unmeaning clause cast a spell over the convention, which broke up in tears and brotherly love, singing, "Blest be the tie that binds."

Financial Secretary's Page

A. T. DeGroot

By special delivery mail, on the day the October SCROLL reached my good friend, Albert Acosta Esculto, Minneapolis, Minn. he forwarded a money order for twenty-five dollars enrolling him as the first paid LIFE MEMBER of the Campbell Institute. His dues already were paid through 1946, the 50th Anniversary year of the organization. This young Filipino Socrates, whose pointed questions have prodded many a lethargic Disciple intellect in every theological area of our brotherhood, is a living embodiment of Kipling's prophecy of what the future holds when East and West do meet (in that neglected stanza of hope that most printings of the famous poem fail to carry). Thus the name of Esculto is the first one added to the LIFE MEMBERS list created at the 1942 annual meeting and embracing the six living charter members: E. S. Ames, H. L. Willett, Clinton Lockhart, Burris Jenkins, W. E. Garrison, and Geo. A. Campbell.

Who will be Number Eight on this distinguished list?

The mail recently at this reception center for CI dues has its usual sparkle. Chaplain John Bruce Dalton sent what he called "hush money," and W. G. Winn of Chicago employed the most colorful and flag-emblazoned letterhead ever crossing this desk. Louis Mink of Youngstown said that my card just before the annual meeting last Summer, breathing threatening and slaughter to the unrepentant unfiscal members grieved him deeply: "the old Mr. Hyde is coming out in you at last . . . it sounds like a preacher with his hair down." In fear of our vitriolic pen Marshon DePoister of Rensselaer, Ind., avers "I'm sending you the last dollar that can be scraped together in the DePoister household—including 13 cents that we snatched from the baby's bank when he wasn't looking."

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No. 4

Editor's Notes

The membership list of the Institute, published in this issue, provides the answer to many questions. It shows a wide distribution of members. The President, Perry Gresham, lives in Texas; the Vice-President, Robert Burns, lives in Georgia; the Treasurer, A. T. DeGroot, lives in Iowa. The membership is not localized in one city or in one section of the country.

Neither are the members localized in any particular areas of thought. Some are liberals, some are conservative, and most of them are middle-of-the-road men, at least when they are allowed to classify themselves. All are men of the open mind, concerned to follow the expanding ways of knowledge and experience.

The members are largely college graduates and quite a number have had graduate training in universities and seminaries, but there are some who are not college graduates yet are in sympathy with the spirit and progressiveness of educated men. They also read books and try to keep up with the best in religious thought wherever they find it.

Good members pay two dollars a year dues. The Institute year begins July first and THE SCROLL volumes are numbered from September for ten months. The dues are the only source of revenue and they are just sufficient to cover the costs of publishing THE SCROLL. No salaries are paid and no reserve funds are accumulated. The industrious Treasurer is happy if he can collect enough to make the books balance at the end of June.

The year 1946 will mark the fiftieth anniversary

of the Institute. There will be great celebrations, and it is hoped by that time there may be more than one significant volume published, and even a larger and richer volume than was achieved for the twentieth anniversary. A great biography of Alexander Campbell is now in preparation which will be a history making volume. Members of the Institute might well help to finance its publication for it will be an expensive venture. Ten dollars from each of us in advance would guarantee its appearance, and no one of us can escape buying it afterward if not before.

In Fond Remembrance

The character and significance of the Campbell Institute may be seen in the names of members who have passed away as well as in the names of the living. It is a glorious company which has marched together through nearly half a century. All have been bound together by the three original purposes of the Institute, "fellowship, scholarship, and cultivation of the religious life." They have not sought place or power but have often been recognized as men worthy of both. They have honestly and sincerely labored to promote Christianity in the whole world in terms of a free, non-theological interpretation of the New Testament. The following names of former members, though incomplete, will awaken many memories and reminiscences.

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Books of Substance

W. B. Blakemore, Jr.

G. H. Mead has been described as a "germinal" thinker; he had that type of mind which brought forth new insights whose implications are so far reaching that it will take several generations for them to be worked out. The fresh, new insights which Mead gave us were the results of his researches in the area known as social psychology. That may seem like a narrow enough field, but when it is remembered that science, art, politics, ethics and religion all have social aspects, it becomes evident that Mead presents material which is important for every sphere of life. He did not himself have time to work out in these various fields the

implications of what he had discovered to be true about society. Take for instance his discovery that mind is the product rather than the producer of language. That is an innocent enough looking statement, but when you delve into its meaning, you realize that Mead is asserting as *fact* something exactly opposite to what men had always believed. We took it for granted that language was produced by the mind. What does it mean with regard to religion, politics and so on, that it has now been discovered that mind is a product of language? Mead was not able to do more than begin the task of opening up the implications of this discovery. And this "germinal" thought was but one of many which he brought forth.

G. H. Mead's way of thinking was so constantly fresh that he hesitated to write down his discoveries. He presented them in the lecture room. After his death, a group of his students, realizing the value of his thought, gathered it together and published it in three books, *Mind, Self and Society*, *Movements of Thought in the Nineteenth Century*, and *The Philosophy of the Act*. Each of these is truly a Book of Substance, but it is *Mind, Self and Society* which should be read if you cannot afford all three. These books are published by the University of Chicago Press at a cost of \$5 each.

We warn you, *Mind, Self and Society* takes five years to read—with understanding. It contains so many revolutionary discoveries about the three subjects with which it deals that when you first pick up the book you will fail to understand many things in it. Mead reconstructs your mind, and that doesn't occur easily. He lifts you out of traditional ways of thought about man and society. But persistence in the reading of Mead is eminently worth the time it takes.

God, Man, the Church

Devotional Summaries by W. Barnett Blakemore, Jr.
God

Whence out of the present tragedy of the world will come our salvation—a salvation that is not a fatalistic surcease from war because of human exhaustion, but a saving peace that will reconstruct the world.

When it comes, it will be out of the labor and strivings of countless men yearning after the blessings of peace which they cherish.

It will be the work of miners and farmers, of men in factory and field, of unnumbered housewives and mothers, of men in offices and transportation, of educators and statesmen, engineers and architects, of men of little skill as well as those of much skill. Each will have played a part and each will have a part to play.

Do you think that the redemption of this world will come through some single or simple miracle—that we will be blessed by God sending us a great leader who will arise and show us the way, by some far-sighted council that will show us infallibly the way to lasting peace. Such a miraculous face the solution of the world's difficulties may seem to show, but beneath the surface will be the toil and labor and tears and hopes of every denizen of earth; Christian and pagan alike will share in the construction of whatever the next world we know is.

Lo, while we ask the stars to learn the will of God, His answer unawares strikes sudden from the sod.

It is true that man brings his own tragedies upon himself. But it is man no less who rebuilds his world.

Is it being unduly optimistic to say such things?

Is it giving man credit that should be given to God?

Is it glorifying man?

No!

It is not glorifying man to see his place in the scheme of things. To state bluntly that it is man who rebuilds his world is but to speak objectively—and there is no glorification in it. What glory is added to man by stating thus what his place in the scheme of things, in the great chain of causation, happens to be? None whatsoever.

Whatever there is of glory belongs at last to the author of the scheme of things, not to him who is set in its midst.

But to fail to recognize man's place would be to fail to show to man his duties and his obligations, a challenge and a chance, an opportunity and the ground for hope.

It is no true piety to stand in awe of the majesties of nature: the materialist does as much.

It is not true piety to be moved by a great work of art: the aesthete is so moved.

It is not pious just to marvel at the sagacity of our governmental structures: that a patriot can do.

No piety is there in the wonder and allurements of great churches, rich worship and inspiring music: the ritualist is pious if these make up piety.

Least of all is there piety in contemplating the miracles and wonders: the superstitious magician can do that.

But to stand as a man with other men who see social problems as their own challenge, who so love art that it tells them something of life's meanings, whose problems of life have been re-interpreted through religious aspiration, who have approached nature and worked with her so that her awesomeness has been overcome—

To be in such a company and to know it; to feel the ties that bind us all to society and art and religion and government; to stand not over against

nature but within it, and to find within this world the chance for life and service and love, this is the beginning of piety, these are the springs of hope.

Man

Love of God is love of man. We cannot reach up to God unless we reach out to man. We cannot approach God unless we have set things right with our brothers.

How often we have heard these things said—and all of us agree with them.

Less frequently have we heard it said that faith in God is faith in man, that we have no real faith in God unless we have faith in man. This is a hard saying.

To love your fellowman is a far easier thing than to have faith in him.

To love your brother is pleasant and warms your heart; it lends you a sense of righteousness and virtue. And it can be done without any risk to yourself, for even if your love is rebuffed, you have the assurance of your own piety.

But to place your faith actually in man—Ah, that is hard to do. It means risking your goods and your goals; it means gambling with your future upon another's will; it means that you wager yourself upon the uncertainties of other selves.

Yet unless you do this there is no meaning to life at all.

The child has faith, unwittingly it is true, in his parents. And only thus can he grow.

This is the basic example. Later we must learn to follow that pattern in full consciousness.

The husband and wife come together not only with love but with faith in each other, or there is no true marriage.

The parent must be able to trustfully give the task of education over to others.

No business venture, no community enterprise,

no church proceeds without faith in man.

Over and over again that faith may be shaken. Yet men arise from out the midst of treachery and re-affirm their faith: these are the men of good-will.

What sort of love of your fellowman can you have without faith in him. Such love is not worthy of the name for it becomes patronization, the assumption of a paternal attitude toward others that is less than the fatherly love that God gives to you. For his love to us is given with such faith in us that he has given us liberty.

To try to love a man without having faith in him is ultimately to deny him liberty and to insist that you know what is best for him.

We believe in liberty. But how can we preach a doctrine of political liberty except it stand upon the religious doctrine of faith in man.

Our understanding of God grows as we see that the love of God is for every man. Our faith in him grows only when we see that his faith is in all men, and that ours should be.

The Church

The church is so many things at once.

For the man of ideals it is the discovery of a group which is like him in a desire to search for the good.

For the down-trodden soul it is the close-knit group which gives him a sense of status in society which he cannot find elsewhere.

For another it will be the organization which helps him to drain off and control infantile wishes which he has never outgrown.

It may be the channel through which one man finds confirmation for the stern morality which is needed to stabilize his life; and at the same time, for some one else it will be the channel of inspiration to an experimental and creative morality.

To the rich man it may be the source of guidance as he seeks with a Christian spirit to use wisely the store of goods that is his.

To the poor it may be the last resort of aid when no other aid can be found, or the very first source of a sensitivity to his needs.

In the land of riches, the church can be the challenge to a sense of stewardship.

In a hard-bitten country it can be the very har-binger of economic betterment.

For the isolated individuals of a large city where every form of recreation tends to be commercialized and debased, it is often the scene of wholesome recreation.

For one man the church gives an opportunity to express his heartfelt thankfulness in worship to God for the blessings of this life.

For another, the church will be the place to which a man comes seeking, in the midst of a vale of sorrows, for something to be thankful for.

The catalogue of the activities of the church is endless.

All other institutions in society have their functions delimited and defined with some precision. The church defies definition. It is an open and flexible order in the midst of crystalline orders. It alone of institutions is such that new occasions really do teach new duties, for the church is the vehicle of a creative holy spirit of love which is always moving into new expressions of itself.

How can you define the church except in such vague and seemingly meaningless and tautological phrases as, 'Let the church be the church.'

No one really plumbs its meanings and it will prove to be whatever the determining factors of human need and the creative spirit of love call it to be.

Do you think that the universality of the church is summed up in an ubiquity of time and place.

No! It is rather a presence wherever and whenever there is a human hunger and thirst for righteousness found beside a need of blessing.

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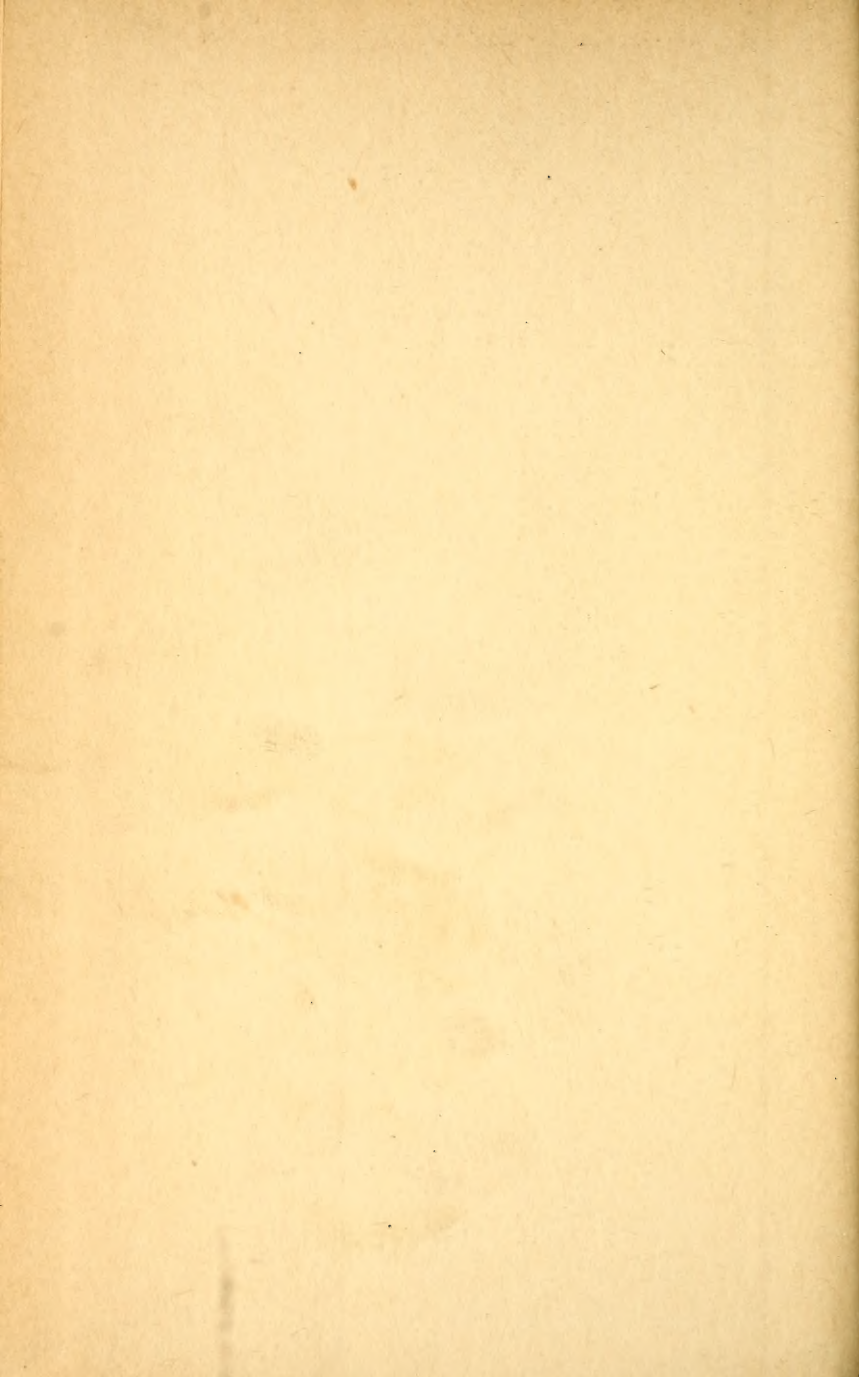
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